

To the moste uertuous Ladie Quene Kateryne late wyfe to Kyng Henry the eyght of moste famous memorye deceased, Nycolas Udall your graces most humble oratour, and seruaunt, wyssheth perpetuall felicittee and ioie in Iesus Christ our lorde.

F Or as much as nothyng doeth with lyke spede or with better effecte eyther open to the worlde or engraue in mennes heartes the knowelage of Goddes commaun|dementes, and the rules of true christian doctrine, then deuout and godly tractises for the expoundyng and declaryng of holy scrip|ture: howe happie and blyssed are we, and howe greatly bounde to thanke God, that in these our tymes there dayly cum foorth so many and the same so fructfull and Godly weorkes in our owne tounge, to the ghostely coumfort and edifyng of all deuout chrystian readers in the true fayeth and relygyon. For where in tymes past the studyous wry|ters of bookes wer enforced with much highe suite and seruice to procure the fauoure and good wyll of prynces or other estates, to whome to dedicate such weorkes as thei wrote, to thentent that vnder the name and protection of such noble personages the sayd weorkes might be the better habled to the readers, and the better accepted of the people: nowe dooe Kynges, Quenes, prynces, and other piers (especialy here in Englande) of their owne mere mocions, and good zeale, not only with their propense fauour, and with their benefycyall ayde, coumforte, and lyberalitee, helpe forewarde the good endeuour and sel|dulytee of studious wryters, myndyng by their godly monumentes to edifie the feithfull congregacion: but also are dilygent and peynefull, bothe to put to theyr owne handes to the endictyng and pennynyng of many holsome traicti|ses for that purpose, yea and ferther by their exaample and prouocacion to set other in hande with wrytyng or translatyng, to the fructefull exercise of the learned, to the holsome enstruccion of Englyshe readers, and to the effectuall edifyng of the simple ignoraunt multitude, if the same can bee content for their solle helthe to gyue eare and mynde thereto. And emong this sorte of publique benefactours, your excellent highnesse, Quene Kateryne, deserueth no lesse then next after our soueraygne lorde the kynges maiestee, whoe euen nowe already at the fyrst entreaunce of this his moste noble reigne, and with|in the yeres of tendre minoritee, doth with the aduice and consent of the moste prudent and the same his moste dere vn|cle Edward duke of Somersette, as|well of his moste royall persone in the tyme of his mynorytee gouernoure, as also of all hys Maiestees realmes, dominyons, and subiectes Protector, to|gether with the assent and consent of the other his moste honourable, moste trusty, and moste feythfull Counsaillours, moste forewardly, moste earnestly, and with all possible diligence labour daye and nyght as well by moste holsō, lawes, as also by O●elyes of moste pure doctryne, and by true preachers to refourme abuses, to sowe abroad the woorde of God, and to plante true rely|gyon in all partes of his realmes and domynons, youre hyghnesse (I saye)

next vnto these twoe, deserueth no lesse then to be esteemed and called the chiefe patronesse: not onely for dyuers moste godly Psalmes and meditacions of your owne penning and setting foorth: but also for procuring thys present weorke of Erasmus Paraphrases to be translated to the vse of the vnlearned multytude, whiche can go no farther then the vnderstandyng or readyng of Englyshe. For in this Paraphrase of Erasmus is conteined in maner a whole librarie of deuout & catholyke expositours vpon the whole new testamente, in which new testament is conteyned the plenteous riches & most precious treasoures of Christes ghospell, that is, of the glad newes of Goddes fauour and mercy towards mankynd. Which fauour and mercy of God whosoever doth feithfully & syncerely embrace, cannot but fauour and ferther the setting foorth of scripture in the vulgare language, that al folkes maye knowe it, and also of any other godly traictises whereby that same generall benefyte of God to|wardes mankynde, maye the more clerelye and certainly be perceiued. And to this effecte forasmuche as Desiderius Erasmus of Roterodam doeth especially directe aswell these his Paraphrases vpon the newe testament, as also all other his right christian wrytinges, and that with as much indifferencie as is possible to be: I cannot but iudge, that whoso are prompte and hasty condem|ners of Erasmus, or eagre aduersaries vnto his doctrine: do vnder the name and colour of Erasmus rather vtter their stomake & hatred againste Goddes woord and the grace of the ghospell, which Erasmus for his parte moste diligently and moste simply laboureth to bryng to lyght. His doctryne (wyll some vneguall iudges saye) is scarcely sincere. If there shall no more insynceritee of doctrine appere in the wrytynges of them that so wyll say, then the comon cō|sent of the chrystian world doeth fynde and iudge in Erasmus: I doubte not but theyr weorkes shalbe of all good people approued, desyred, embraced and folowed. Erasmus (wyl some such headie persones say) doth somewhere erre. It maye so be forasmuch as a man he is, and so estemeth hymself, and woulde his weorkes none other wyse to be reade or accepted then the wrytynges of o|ther mortall men. But in case he should in some place saie now & then a worde to much or to litel, or putte a wurse word for a more apte terme, or if he should in some place stoumble or swarue (whiche poincte of humayne frayltee the best doctours that wrote sence the apostles tyme hathe not escaped, nor Erasmus so standeth in his owne wylfull opynion, but that beeyng found and tryed a faulte, he woulde haue been as readye to retracte it, as euer any other godly & catholyke wryter hath ben:) yet were one lytle tryppe (after my poore iudgement) emong so many notable good workes for the enterpretacion of scryp|ture, and for the helpe of the symple, rather to bee borne withall, then so many good thinges to be either reiected or kept away from the hungry christian rea|ders. it is, a colde charitee that can beare with nothing: and an eagre malice it is that for a trifle or a matier of nothing woulde haue the ignoraunt multi|tude to lacke so much good edifying as may be taken of Erasmus, aswel in all hys other ryght deuoute and catholyke woorkes, as also moste specyally in these his

paraphrases, in which he laboureth so to enlarge the processe and telmour of the texte, as the sense therof may bothe euedentlye be gathered, & may well hange together. Erasmus therfore lyke as he hathe by a paraphrasticall discourse playnly sette foorth the ghospelles of the fower Euangelistes afore•so dooeth he now here expoune the seconde parte of Lukes ghospel, entituled y^e Actes of the Apostles, whiche woorke Athanasius (at leste wy•e if it were

Athanasius in dede, that wrote the litle traictise entituled of the bokes of bothe the olde and the newe testament. &c.) testifieth, that Luke wrote out of Peturs mouthe▪ & that Petur endicted vnto Luke what and how he should wryte thē, as Paule endicted to y^e same Luke whan he wrote his ghospell. Whereof (as Erasmus in the preface to his paraphrase vpō Lukes ghospel recordeth) it is gathered and thought, that the sayde Actes wer wryten in Rome. But wher|soeuer they were wryten, certes the worke was no lesse expediente & necessarie to be wrytten, ne the paraphrase vpon the same any thyng lesse requisite to bee translated into Englysh, then the reste of the newe testament: firste for that it is a plain historical narracion & a piece of the veray ghospel, in that it decla|reth aswell the ascencion of Christe from yearthe vp into heauen, as also hys sendyng •oune of the holy ghoste from his heauenly father together with the spryngyng vp of the prymatiue churche, & the fourme and ordre of preachyng that the Apostles than first begonne with: secondely because it was (as Eras|mus hymselfe testifieth) the last parte that he did of all the whole paraphrases vpon the testament, and by reason thereof (as I iudge) the moste absolute piece of worke and best dooen of the reste, by reason of his long exercise afore in this kynde of writing: and thyrdely because this piece of the new testament is no lesse profytable for the publishyng and furtheraunce of the ghospel, then Luke dyd deuise and entende it, ne to the poore younglynges in Christes dys|cipline any thyng lesse auailable. For here may we learne the beginninges of Christes churche, by whome and by what manier persones the feythe of Christe fyrste sprong vp, howe it proceded and grewe, howe it was perseculted, and how by persecucyon it waxed stronger & stronger. For as the Paulme tree the more weight and burdē is layed vpon it, the more it ariseth and shoo|theth vpryght: so the ghospel the more persecucion that was inflycted vnto it, and the more rigour, wrong▪ reproche, cheynes, and aduersytee that was my|nistred vnto it, the more it grewe, y^e more it prospered, the better it wente fore|warde, and the more it floryshed. In the Actes is to be reade by what meanes and dryftes of humayne polycy the enemyes of Christes bloude and ghospell wrastled to suppress the glorye of his crosse, & howe the more that the wysedō of the world thought to euacuate the fruite of Christes deathe and passion, the more dyd the humylytee of preachyng the Crosse, worke in the hartes of y• simple to contemne not onely

the pleasures and flattery of the worlde, but also the persecucion & tyranny therof, so that dayly encreased in euery place where the ghospell was preached, thousandes vpō thousandes to augmente y^e feith|full congregation. The Actes therefore were no lesse necessary to be transla|ted then the rest of the paraphrases, which Actes I haue by occasiō of adding, digesting, and sorting the texte with the paraphrase thoroughly perused, and conferryng the same with the Latine I haue here and there dooen my good wyll and diligence to make the Englysh aunswerable to the Latyne booke, at lestwyse in sense: as by the same occasion I did also with Mathewe. In Iohn I haue in manier dooen nothing at all sauing only placed the texte, and diuided the paraphrase, because I knew the translatours thereof, with whose erquysite dooynges I myght not without the cryme of great arrogancie and presumpcion be busy to entremedle. Moste humbly therfore beseching your highnesse moste gracious Ladie, in good parte to take my good zeale and dililgence, and in case any thyng shall not suffyciently answere your mynde or de|syre,

Page [unnumbered]

the same to impute rather to the lacke of facultee and knowlage, then to any default of good wil in me: I shal here without any ferther circūstaunce of woordes, commend and leue this whole worke to the diligent readyng and folowyng of all the deuout Englyshe congregacyon: and wyth moste hertye prayer besече almyghty God long yeres to preserue and cōtynewe the prosperous estate of your highnesse, to thende that by your good help and meanes the deuout people that are willing and foreward to learne and to liue Christianlye, maye re|ceiue many lyke godly weorkes and fruct|ful traictises, to theyr continuall ghost|ly profite, coumfort, and edifying in the same our Lorde Iesus Christe, to whome with the father, and with the holy ghoste be al laude, honour, and glory, both in heauen and yearth for euer and euer. Amen.

Page iii

The Actes of the Apostles.

The .i. Chapter.

[The texte.] In the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do, and teache, vntyll the daye in which he was taken vp, after that he, through the holy ghost, had geuen commaundementes vnto the Apostles, whom he had chosen: to whome also he shewed himself alieue after his passion, and that by many tokens (appering vnto them fourty dayes, & speakyng vnto them of the kyngdome of God) and gathered them together and commaunded them, that they should not departe from Hierusalem: but to wayte for y^e promise of the father wherof (saieth he) ye haue heard of me.

For Iohn trully baptised w^t water, but ye shalbe baptised with the holy ghost after these fewe daies.

Nowe haue I accomplished thone halfe of my promyse, deare frēde Theophilus, forasmuche as I cōprised in my former treatise, y^e life of Iesus Christ, more groundly re|hersyng the history, then other y^t write therof, y^t is to we•e euen frō the time that Iohn Baptist, which was the fore|messagier of the Lorde, was conceaued, because y^e in this same rehearsal, certaine prophecies were also disclosed, af|firmīg by expressed wordes of promise, y^t Messias should sone after come. This done, sum thinges haue I rehearsed more at large which of the other wryters were lefte vntouched, as of Christes conception, of hys byrthe, of his circumcision, and of the purificacyon of Marye, somewhat also I touched of his godly towardnes wherof he shewed a proufe & tokē being but xii. yeres olde. These thinges thought I for that cause worthy to be recited, y^e by many tokens it myght bee euident, that this was he, whome the prophecies had notablie spoken of, and that euen the tender youthe of Iesus lacked not wytnesse of good menne, and of those whiche were inspired with the holy gost. And thoughe it be not to be doubted but y^e Iesus whole trade of lyfe, was an excellent example of perfecte holynesse, yet those thynges omitted whiche were doone in the meane space, we passed ouer vntyll that tyme, that Iohn by his preachyng and baptisyng, began to shew hymselfe the foremessagier of Christ, forasmuche as oure lorde Iesus began from that tyme forward, chieflye to be occupied aboute the healthe of mannes soule, accordyngly as it was con|teyned in the figures and darke sayinges of Moyses lawe, and in the foreshel|winges of the prophetes. All whiche his busye endeuour, resteth in these two poyntes: in dedes, that is as muche to saye, as in workyng of myracles, suffel|ryng paines of the crosse, and in resurrection, wher•in he lefte none of al those thynges vndoen, that either by shadowes of the lawe wer signified, or spoken of before by the prophetes: and in wordes, by meane whereof he taught a newe kynde of philosophie, and a ioyfull, so that we might bothe learne of him, and take example to liue a godly lyfe. All these thynges haue I treated of in ordre, euen vnto that daye, that he was receiued into heauen from whence he came, after he had arisen from death to lyfe, and commaunded his .xii. Apostles, and other his disciples to the numbre of threscore & .x. whōe he had specially chosen, to thende that they, whan thei had receiued the holy ghost (whom he euen than breathyng in the very face of them endued them with, and afterward sente the same from heauen more abundantlye,) shoulde go throughe all the worlde, and preache this ghospell, not to the Iewes onely, but vnto all maner nacions

of the world. And fyrst of all it was expedient, that they, by whom he had pur|posed to bryng all menne in belefe of his wonderful actes: shoulde be through|ly con|firmed in fayth themselues. The chyefe poynt among the rest, was this, that all menne shoulde be fully perswaded, that Iesus was in veraye dede deade, and that he verayly arose from death to lyfe the thyrd daye, not with a phantasticall body, but with the veray same, beeing now immortall, whiche he before tyme had carryed on yearthe, subiecte to deathe, and whiche had been layed voyde of lyfe,* in the graue.

For this cause thought he it not sufficient, once onely to shewe hym selfe to his disciples, after he had arisen from deathe to lyfe, but often tymes appered he to them, not lyke as ghostes are wonte to appere, but in sundrywyse decla|ryng by euident tokens to them, that he had taken vnto him his liuely bodye agayne: fowerty dayes taryed he with them on yearth, for the same, cause pur|posely, yet of all this tyme would not he be seene of any, but of his owne disci|ples. And not onely his pleasure was to be sene of them, hearde, and felte, but also familiarly he eate and dranke with them, which is the moste euident to|ken that maye be of a lyuely body. And in the meane space, he often commoned with them of the kyngdome of god, puttyng them in mynd of those thynges, whiche he had done and taught before his deathe, that they myght finally per|ceyue, that euery thyng was cumme to passe, whiche he sayed shoulde cumme, warning them farder, what they from thence forthe shoulde eyther doe, or alwayte for. For thoughe he had already geuen them authorytee to preache the ghospell,* yet forbade he them, they shoulde not hastily set vpon the exercyse of so weightie a matier, and that they shoulde not departe from Hierusalem, but that they assembled there, and together applying themselues eache with other to fasting, geuing laudes to God, and praying, should awayt for the cummīg of the holy ghoste, whome he before his death, had promysed that hys father should sende, to bee an other comfortour to them. I (sayed he) promysed with myne owne mouthe, and doubte not ye but my father will see the same vnfeig|nedly perfourmed, that I haue promysed you in his name. For his will and myne bee bothe one. Thentrepryse that ye shall take in hande, is of heuen, and of no yearthely mannes inuencyon: ye shall not teache carnall thynges, as the Phariseis haue doen hitherto, but ghostely thynges: and greate trouble shal ye haue for preachyng of my ghospell. Wherefore it is necessarye that ye bee strēgthed with power from heauē, that ye may be hable to susteyne so charge|full an entrepryse, that shall not be brought to passe by mannes policie, but by helpe of the holy ghoste.

*For those thynges that haue been hitherto done, are but as rules, instruc|cions & princyple for young begynners, in respecte of setting forward y^e gos|pell. As that Iohn Baptyzed with water, but the holy ghoste gaue he not, for it passeth mannes power to geue hym, and nothing els preached he, but y^e man should repent, and that the kyngdome of heauen was at hand.

Nowe muste ye haue stronger mayntenaunce to sette forth the lyuelye doctryne of the ghospell, and to beare of the assaultes of the worlde, whiche shall stryue agaynste it. To bryng that about it is not sufficient that y^o be voyde of synne, but ye haue nede of a newe spirite to the setting forth of this newe kinde of lerning, a plenteous spirite, y^t shal aboūdantly assist you, an he|uently spirite, & a spirit lyke fier: in whō ye shal be christened within fewe daies.

This is the baptisme, y^t Iohn could not geue, but prophecied that I should geue it: For thus sayde he, in bearyng wytnesse of me: he shall christen you (sayed he) with the holy ghoste and fyer. In tymes past also god endewed hys Prophetes, and other holy men, with his spirite. And I haue brethed my holy spirite on you. It is euen the veray same spirite, but nowe shall he most plentelously be powred ouerall the whole worlde, and shall renewe all thynges. Agaynst his cummyng, make your selues ready with fastyng and prayer, but specially with full truste and confydence, that ye maye be fytted instrumentes for hym to spreade abroad his heauenly power.

[The texte.] Whan they therefore were cum together, they asked of him, saying: Lorde, wilte thou at this time, restore agayne the kyngdome of Israell? And he sayed vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in his own power: but ye shall receyue power after that the holy ghost is cum vpon you. And ye shalbe wit|nesses vnto me, not onely in Hierusalē, but also in all Iewrye, & in Samaria & euen vnto the worldes ende.

After Iesus had spoken these wordes vnto his disciples, beyng assembled into one place,* because he woulde haue no variaunce lefte among them, at hys departyng (for euen to that houre they had not yet put oute of theyr heades theyr phantasticall dreame, of the kyngdome of Israell, to be aduaunced and enlarged by hym) they enquired of the Lorde, as he was euen readye streight wayes to departe, whether that as soone as he had sente downe the holy ghost, he woulde restore his people of Israell to theyr worldelye kyngdome agayne, and whether he woulde immediatlye appere before the face of the woorld in his maiestie. For they had not yet conceyued what manner a thyng thys ghos|tely kyngdome shoulde bee. Peter woulde haue had hym establyshe a kyng|dome whan he was on the hille. The reste also of thapostles, what tyme men|cion was made of rysyng from deathe to lyfe, enquired of hys kyngdome, and nowe eftsones vpon that comunicacion whiche they had hearde, of sen|ding down the holy ghoste, they came to remembraunce of a temporall kyng|dome. For they trusted that it shoulde cum to passe, that the Iewes shoulde bee rewlors

ouer all the world. And in veray dede sure it was to cum, that Israell shoulde reigne, not that fleashly Israell, but he that truelye had deserued this name, that is to saye, he that in dede were strong in God. For Iacob deserued well to haue that name whan he wrastled with thaungell. As longe as the worldly manne trusted to his owne desertes, he was not hable to satisfye the Iustice of god. For all the world for sinne was reprobued, and subdued vnto punishment. But after that manne began to mystruste his owne workes, and to sticke vnto the promyses of the gospell, he dyd as a man woulde saye, ouer|cum the iustice of god, and by force obtayned mercye. This kingdome beeyng decayed in euerye place, but speciallye emong the Iewes, Christe restored through hys gospell. The disciples not vnderstandyng thys, phansied with them selves that sum good chaunce woulde cum, whiche shoulde delyuer them from all persecucion of the wycked. But as for that was not to be loked for before the ende of the worlde. Whiche tyme the lorde woulde not haue them to knowe, because it was not expediente for them to knowe it. And therfore whan they curiouslye demaunded it, he put them to silence with this answer: Enquire not of those thynges, whyche are not expediente for you to knowe.

Page [unnumbered]

Onely beleue stedfastly, & dooe that ye are commaunded. Ye shalbe but mini|sters in this matier. Leauē the procedynges herin, & the ende of the same, to my heauenly father.* It is not therfore your parte to knowe, what yeare, what mo|neth, or what houre, that kingdome of Israel shal cum, which thinges y^e folysh Calkers curiously seke for. As much as my fathers pleasure was, y^t you should knowe I haue tolde you, but that time haue I not vttered vnto you, because my father reteineth to hymselfe the knowlege therof, to this ende, that ye be diligent in doing your duties. The kingdome of god shal cum finally, wheras both the good & the bad shalbee rewarded accordyng to their desertes, againste whose cummyng must ye bee alwayes ready. Albeit this spirituall kyngdome shall in the meane season also appeare, in setting forthe whereof, god shall vse your helpe, but as for rewardyng you therfore let him alone with that. Wher|fore, setting aparte your desyre to knowe those matters whiche ye oughte not to know, make redy youre selues to that that is at hand. To the whiche thyng, because ye of your own habilitie are not sufficient, the holy ghoste, accordyng to my promyse, shalbe powred on you from heauen, to augment your strength of mynde, and to bryng into youre remembraunce agayne whatsoever I haue heretofore taughte you, and farther to put in your myndes, whatsoever thing els it shal behoue you to know. And so shal ye, being taught by his instructiō, and strengthened wyth hys ayde, beare wytnesse of me, fyrste at Hierusalem ac|cordyng to the saying of the prophete, out of Syon shall the lawe procede, and the word of the lord out of Hierusalem: and sone after, throughout all Iewry, nexte throughout Samaria, which is nygh adioyning to

Iewry, and fynally through al cuntreys in the world, where euer any dwelling of man is. For I came indifferently for all mens sakes. I died for euey man, and eche man hath the gracious fauour of my gospel profered him. Hitherto the law hath reigned onely among the Iewes, but my father wyl haue his gospel to reigne, as farre abroad as the worlde is open or wyde.

[The texte.] And when he had spoken these wordes, while they behelde, he was taken vp on hyght, & a cloude receyued him vp, out of their sight. And while thei looked stedfastly vp toward heauen, behold, two men, as he went, stode by thē in white apparell, whiche also sayed: ye men of Galile, why stande ye gasyng vp into heauen? The same Iesus which is take vp from you into heauen, shall so cum, euen as ye haue sene him go into heauen.

These were the last wordes, that our lorde Iesus spake to all his disciples beyng gathered together into one place at Bethany: After which wordes whē he had blessed them, in syght of them al, caryed he was vp on hygh so long, vn|til that a bryght cloude toke the bodie of him cleane out of syght. For thā was it full tyme for theym to truste no longer vnto his bodely presence, that they might were the more spiritual, and myght behold Iesus none otherwise than with the iyes of theyr fayth. And for this cause, when Iesus was taken vp on hygh,* the disciples stode with their iyes stedfastly fyxed toward heauen. So hard a thing was it to pul them from him, whō they loued excedyngly, though beyng yet but weake. They looked also, whether that any miracle should be shew|wed them from aboue. Therfore sodenly two messagers from heauen appered in mannes likenesse in white garmentes, the verye fourme caused them not to feare: the bryghtnesse of theyr garmentes, was conuenient for the messengers of hym, that than hastened to his glory. These two did with frendly wordes

asswage the disciples sorow, that they had conceyued by the departure of their lord, and called them backe againe from theyr gasing vp, which profited them nothyng vnto theyr vocacion, saying: ye men of Galile, why stande ye here lo|king vp towardes heauen? This same Iesus, whiche is now taken from you to heauen, is returned whence he came, as ye haue often heard of hym, that he came from his father, and that he woulde, leauyng you in the worlde, returne to his father againe. He is not taken vp into the ayre as Helyas was, but he is receyued into his fathers Palayce, and there shall sitte at hys right hande as partener of the kingdom of heauē. You sawe him going to heauen, with a vilsible body, and yet immortall. And likewise in tyme to cum shal he returne, that they which would not whiles he was here, knowledge him to bee theyr sauilour, shal than feelee hym to bee a iudge. He shal not cum againe to you poorely, but from on high shal he

shewe himselfe to the iyes of al men with greate glo|ry. But a fewe of you sawe him goyng vp, but euery manne shall see him at his seconde comming. Albeit ye must not loke for him immediatly to returne. He himselfe shewed you that the gospel of god should fyrste be preached through|out the world. Nowe therfore endeuour youreselues rather to do that. For ye were not bidden tarye here, but to continue at Hierusalem, to the ende that af|ter ye haue there receyued the holye ghoste, ye maye luckely take in hande this heauenly businesse.

[The texte.] Than returned they vnto Hierusalem from the mount, that is called Oliuete. Whiche is from Hierusalem a sabboth dayes iourney. And when they wer cum in, they went vp into a parlour, where abode both Peter and Iames, & Iohn, & Andrewe, Phylip & Tho|mas, Berthelmew & Mathew, Iames the sonne of Alpheus, & Symon zelotes, & Iudas, the brother of Iames. These euery one continued with one accorde in prayer & supplica|cion with the women and Mary the mother of Iesu and with his brethren: The numbere of the names that were together, were about an hundred and twentye.

The disciples than obeyed these wordes, & departyng from the mount, called Olyuete, whiche our lorde before his death was so delyted with, that veraye often he resorted vnto it, and vpon the whiche he last (also) stode when he was ready to returne vnto heauen, repayred to Hierusalem. That hyl is from Hie|rusalem as farre as it were a lawful iourney on the Sabboth daye, that is to saye, almoste two myles. From this hill went he to suffer that shamefull death of the crosse, and frō thence lykewyse he went to glorie: within the sight of this hill is Hierusalem situate, and sitting thereupon had he Prophecied with welping teres the distruccion of thesame Citie. In this cytie whiche was a mur|therer of the prophetes, the lorde willed first the lyght of the gospell to sprede, partely for because it was so foresaid by prophetes, & partely that they should haue no pretexte ne cloke left them for their excuse whiche otherwise through theyr owne infidelitie woulde vtterly haue perished. Chapostles were more desirous to looke vpward to heauen, whither their lorde went before them, but we for profite of our neyghbour must often come doune to thinges, which bee rather necessary then pleasaunt. When they came to Hierusalem, they went vp into a certaine parlour,* where those discyples abode, that were e|mong the reste, moste famylyar with Christe: that is to saye, Simon Peter and Iohn, Iames and Andrewe, Philippe and Thomas, Bartholomewe and Mathewe, Iames the soonne of Alpheus, and Simon zelotes, whiche in Hebrewe was called Cananeus, and Iudas, by sirname called Thadeus,

or Lebbeus, brother to Iames the yonger. Certayne women besydes tarryed

in the same parloure, whiche of a deuoute loue folowed the Lorde in hys waie rydyng to Hierusalem, and had serued him with their goodes. Among those was also Marye the mother of Iesus with certayne other hys kyns•olkes, whome the Hebrues called his brethren. Marke me here a litle the beginning of the church, which was than as young borne. They were deltyed with the cytie Hierusalem, whiche signifieth with the Hebrues, the sight of peace. But suche that take this worlde for theyr cuntrey, dwell not in Hierusalem neither attayne they to the quietnesse of an heuenly lyfe. Neyther they that haue their myndes troubled with worldlye desyres, dwell in Hierusalem. The holy ghoste cutteth not into such hertes. They were also delited to be in a parloure, whiche is an high place of the house. For shoppes, or worke houses are wonte to occupye the lower partes of houses. But he that maketh himselfe readye to bee a dwellyng place for the holy goste must be vtterly voide of all vile cares. This is that holye congregacion, whiche oure Lorde Iesus chose among all others. This parlour was the first house wherein that godly church dwelled. Nowe marke what was here done. They spent not the tyme in brablyng or in idle tales, but continued all together of one mynde in holye prayer. Christes church is not there, where is not agrement and concorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neyther is he woorthye to be heard, y^e prayeth not instantly. The holy congregation prayeth al one thyng. Where one prayeth for riches, an other wisheth the deathe of his enemye, an other for long lyfe, another for promocion, an other an other thinge, there is no praier mete for Christes congregacion. The reste also of the disciples, resorted to the parlour where thapostles wer. And whosoeuer wil be accoumpted Iesus discipule, must flocke to the companye of the church. Nowe was there of people gathered together aboute the numbere of an hundred and twenty. So fewe of them there were that loued Christe with all their hartes.

[The texte.] And in those dayes Peter stode vp in the myddes of the disciples, and sayed: Ye men and brethren, thys scripture muste nedes haue been fulfilled, which y^t holy ghoste thorough the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus. For he was nombred with vs, & had obtayned felowship in this ministracion. And the same hath nowe possessed a plat of grounde with the rewarde of iniquitie: and when he was hanged, he burste a sonder, and all his bowelles gushed out. And it is knowen vnto all the inhabytours of Ierusalem: insomuche that thesame fiede is called in their mo|ther tounge, Archeldama: that is to saye, the bloud fiede.

Here began Peter, as it ful well besemed a faythfull shepeherd that earnestly wished for thincrease of Christes flocke, to be sumwhat careful that thapostles whome his master Iesus had chosen twelue in number, wer diminished. For by reason of y^edeath of Iudas Iscarioth, of twelue there remayned but eleuē. Marke me here, o Theophilus, the maner, that the church than vsed in their consultacyon. A great multitude of disciples beeyng presente, Peter represen|ting the person of a bishop, stode vp in the

middes where the disciples wer sit|tyng: to thintent that sum decree with eache mannes consent, myght be stabli|shed, that should seme conueniēt to make vp thapostolike ordre againe. His bel|ginning was of holy scriptures. For thence must a sermō bee taken, y^t is wor|thy to be spoken of a man of the church, neither was any thing here with them determined, before they all had made with one assent theyr prayers. His wor|des were these: Brethren, ye ought not to attempt any new matter by mannes

polycie or persuasion, but what was spoken of long sythens of the holy goste by the mouth of Dauid, as touching putting in of some man to supplye the rounge of Iudas, muste nedes bee fulfilled. For this was Dauids prophecye in his Psalmes, howe it shoulde come to passe, that Iudas in swaruyng from his lorde, should make rounge for a nother to succede him. For our lorde Iesus among all other had chosen specially twelue, whome he woulde haue to beare witnes of all that he did and taughte. Ye see them all here presente except Iudas Iscarioth. And him also had the lorde chosen into the nombre of the twelue, and woulde that he shoulde be partaker of the Apostles office. But he had rather chose to caste of his Lordes company and oures, and to bee a guide vnto sinfull souldiers, whiche tooke Iesus, than to folowe hys capitayne Iesus, or to bee felowe with thapostles. But of his wicked pur|pose came an euill ende. For couetousenes so blynded hym, that he solde and betrayed his lorde, whiche was giltlesse, for thirtie plates of siluer. After|wardes repenting his faulte, * broughte he in againe thungodly money, and cast it before the priestes feete, of whome he had been hyred. And hauing more in minde his mischeuous dede, than the mercye of Iesus, he wroughte hys owne deathe. For he hanged himselfe: and as he hong, hys bealye brake, and all his bowelles fell out. But as for that vn|lucky money, whiche he had cast at the priestes feete, was by counsell of them contributed to byinge of a fiede, wherein straungers mighte be buryed, because they thought it vn|mete, to laye vp the price of an innocentes bloude in their treasurye house. This detestable scrupulositie of the priestes and Phariseis, caused that bothe Iudas wicked acte, and their owne vngodlynnesse, was the better knowen with all that were dwellynge at Ierusalem. Insomuche as that fiede was called among the Iewes Acheldama, whiche is asmuche to saye, as a field of bloude. So that nowe we see it fulfilled in Iudas, whiche the holy ghost in the .lxviii. psalme had prophecied before should cum vnto the Iewes, that with mortall enuye pursued Christe, and woulde not repent being entyced by so many benefites, whiche shalbe accomplished in the other also, whan the time cummeth. For this is the prophecie: let theyr dwelling place be solytarye, and no manne remayne to dwell in it. Unhappy Iudas hath lost his rounge. In tyme to cum also the temple shall bee destroyed the priestehod, the Scri|bes and Phariseis authoritie, with the citey Hierusalem shall perishe. The cruell

Iewes shall be thruste out, and in their places shall true Iewes enter, whiche beeyng circumcysed in mynde, not in bodye, shall knowledge Messias whom they crucified. This also was shewed before by many foreprophecies, and we our selues haue hearde of our Lorde Iesus when he prophecied with wepyng teares, that these thynges shoulde betide the cite Ierusalem.

[The texte.] For it is written in the boke of Psalmes: his habitacion be voyde, and no man dwellling therin: and his by shoprycke let another take. Wherefore of these mē, which haue cōpanyed with vs all the tyme that the Lord Iesus had al his conuersacion among vs, beginning at the baptisme of Iohn, vnto the same daye that he was taken vp frō vs, must one be ordayned, to be a witnes with vs of his resurreccion.

Wherefore nowe it remayneth for our partes to see, ^{*} that some manne bee chosen into Iudas towne. For this is meened by the prophecie of the hundred and eight psalme: let an other take his bisshopryke. For oure office is nothing els, but that in takyng cure of the lordes flocke, we provide the foode

Page [unnumbered]

out of the doctrine of the ghospell. He lefte his place, and yet ought not the flocke to bee defeated of theyr sheperdes, nor that noubre of them to bee diminished, whiche our lorde did first ordeyne, geuing them a speciall name, that they shoulde bee called Apostles. For his pleasure was to haue them alwayes for witnesses of his woordes and dedes, whome he had for the same purpose continually with him in householde and companye: wherefore one must we chose into Iudas towne, of those that hath been conuersaunte with vs all that while, that our lorde Iesus beyng busied about the health of mans soule, willed vs to be in companye with hym, & styll to goe with hym, whither euer he went (that is to saie, frō the baptisme of Iohn, after which he straightwayes came, vnto that daye that he went vp to heauen,) to thintent he maye be a sufficiēt witnesse with vs of all thinges that our lord taught & wrought, but especially of his resurreccion: for he appeared not often vnto all his disciples, but to those onely, whome he had specially chosen.

[The texte.] And thei appointed two, Ioseph which is called Barsabas (whose sirname was Iulstus) & Matthias: And whā they prayed, they said: thou Lord which knowest the hertes of al mē, shew whether of these two thou hast chosē: y[•] he may take the roume of this ministracion and apostleship, frō whence Iudas by transgression fell, that he might go to his owne place. And

they gaue forth their lottes, & the lot fell on Matthias and he was rounted with the eleuen Apostles.

The multitude approuing these saynges, appoynted two chosen out of the nombre of .lxx. disciples. Ioseph, otherwise named Barsabas, (whiche also for his vpright liuyng was called Iust) and Matthias, y^t of these two whiche wer of lyke godlines, he whom the companie liked better of the twain should take vpon him thoffice of an apostle.* But they mystrusting their owne iudgements, prayed to god with one voyce, saying: Men that iudge of thynges that they see and heare, may be deceiued, and fayle in their iudgemente, but thou lord, which onely lokest on the heart, wherby man is in dede either good or bad, vouchesafe thou to shewe vs thy seruantes by sum token, whether of these two persons thou hast chosen to make vp y^e nombre of .xii. apostles, and to cum to y^e exercisynge of such an office, whence Iudas fell, to go to that place wherunto it was not vnknowē to the, who seest al thinges, that he shoulde go. For neyther was it long of the that he forsoke thy companye, whiche dyddest what might be done, to call hym to repentaunce, neyther were thou deceyued in iudgement when thou diddest admitte hym, that shoulde sone after shrinke from the, but thy heauenly wysdome sawe that it was expedient so for vs, that through his treason, thy sonne should be sacrificed for vs, and that we should take example by such a traitoure, what daūger it wer for vs negligently and recheles to execute thoffice, whiche we take in hande. After this prayer they caste their lottes accordyng to the custome of the Hebrues.* For so was Io|nas by lot caste into the sea, so Ionathas was perceyued to haue tasted of the hony, so lykewise the priestes did execute their holy misteryes by lottes.

For the holy ghost was not yet cum downe, and thapostles smelled styll of certain lewish maners. Albeit there was no daunger in drawing lottes, for whiche soeuer of them were chosen, was a good man, and mete for the office. And yet was not the whole mater committed to lottes. For two of the moste approued persones were firste chosen by voyces. And because they were in

doubte whether of those two they myght take, lots decided the doubtfulnesse whiche coude not bee rashely done, forasmuche as it was ruled by prayer.

Than this lot, whiche was nothing els but an opening of the wyll of god, chose Matthias, whereas Ioseph, besides the commendacion he had as appe|red by his name, was also kin vnto Iesus. And yet Matthias was preferred, because it shoulde be a lesson to vs, that in chosing of bishops, to

whose credite the dispensacion of the gospel must be committed, we must so vtterly forbear to leaue vnto mannes affection, that if there bee equalles, him we must prefer •home no carnall propertie doeth set foorth, leste that, whiche is doone for fauour, bee an ill presidente to sum other. There lyeth also in their names a certayne priuy misterye hydden. Matthias, whiche in Hebrue betokeneth the gift of god, was preferred before Iust, whiche name the Phariseis did chalēge for their good woorkes. And yet none more vnmete than they to preache the ghospell. But he that recogniseth the free gift of god, through fayth of the gospell, and preacheth the same, he is worthy to succede in place of thapostles. Neyther dyd Iuste disdayne that his felow was preferred, neyther dyd Mat|thias, stande anye thing the more in his owne conceyte, for that he was ioy|ned to the eleuen apostles, for to make vp that same holy noumbre, nor for that he being a verye speciall good man, should succede in y^e rounge of the naughtilest felowe, that euer was.

The .ii. Chapter.

[The texte.] Whan the fyftie dayes were come to an ende, they were all with one accorde together in one place. And sodaynly there came a sounde from heauē, as it had been y^e cumming of a great wynde, and it fylled all the house where they sate. And there appered vnto them clouē tounge, lyke as they had been of fyer, & it sate vpon eche of them: & they were fil|led all with the holy ghost, and began to speake with other tounge, euen as the same spirite gaue them vtteraunce.

W Han nyne and fowertie dayes after Christes resurrecc|ion, were in this wyse ouerpassed,* that daie longe looked for of Penthecoste, that is to saye. Fyftyeth, was come: whiche the Iewes also kepte holye with myrthe and great solempnitie, aswel for a remembraunce of the yere of Iubile, whiche came aboute euerye fiftieth yere, in course agayne, as also because the lawe was deliuered in writing vpon the Mounte Sinay, the fiftieth daye after the kyllyng of the Paschall lambe: throughe whose bloude they depar|ted safely out of Egipte. Upon an high mountayne was the olde lawe geuen, beeyng engrauen in tables of stone. But the newe lawe the holye ghoste intituled in faythfull beleuyng hertes, and in a high parlour it was disclosed. In thone and eke in the other, was highnesse of place: on the one syde, and like on the other, was fyer. But there is nought els for vs to considre, but an hyghe mountayne, whiche the people beyng veray carnall and worldye, and there|fore vnapte to conceyue spirituall thinges, were forbidden, yea, so muche as to touche. Here vpon this mounte an house there is, whereby maye we marke concorde and vnitee to bee in the churche. There the mount was called Si|nay, a place conuenient for the setting forth of suche a lawe, as shoulde for the

great nombre of sondry preceptes that it conteyned, kepe vnder a stubburne and rebellyous people. For of precepte or commaundemente, was that hyll called Sinai. This mounte here is named Syon, whiche worde with the Helbrewes, betokeneth an high hill, from the toppe wherof, al thinges on yearth beneath are despised, from whence heauenly thynges are seene far of, through faith, as though thei were nigh at hand. On that moũte what is els seene but terrible fier, smoke, flames, lightening and thundring: on this mounte a spilrite there is of greate vehemencie, cherefull to man, & nothing dredful, and fier not to burne the bodye but to lightē the soule and richely to endowe the plaine tounge man with heauenly eloquence. There the people beyng at square almong themselues, murmured against theyr captayne, here be they quiete in one secrete chaũbre, making their praier with one assente, for an heauēly gifte, whiche they wayted for. This daye was chosen, lyke as the place was also, for a matter of heauenly comfort, wherunto they had been woont often to re|payre, for nine dayes space before. But whā the fyftyeth daye was once come, than came they altogether with ful consent, into the selfe same parlour, ready to receyue the heauenly spirite. Where the minde is occupied with vile and filthy cogitacions, there is no conuenient place for the holye ghoste, but in y^e parloure, where the company was so godly occupied, it behoued hym to bee. And where the mynde is troublous with discord, hatred, & contencion, there is no mansion place for the holy ghost. Whan they were come altogether into one place, and that on high, they continued in one fayth, prayer, and expectac|ion. And beholde, sodaynely came the gift of god on high from aboue. For so|daynly from heauen came a sounde, as it were of a great puffe of winde that carryed it, & replenished y^e whole parlour, where they satte quiet and without trouble. It was not the northerne winde, whiche blustereth coolde out of the cloudes: nor y^e Sowtherne winde, that bringeth warmthe with hym oute of the marryshe and fenny places, pestylent to all lyuyng bodyes. But it was a blast of heauen, procedyng thence, whither Christ hymselfe wente, breathyng lyfe euerlastyng into the soule of man, geuyng strēgthe withall to the weake, and cherefull courage vnto the litleones.* This sounde afrayde no manne, but stiered vp all their mindes to looke for that holy spirite, which was promysed thē. One token of his cummyng to them, serued the eare, another was for the eye. For these are the twoo principall senses in man. Tongues they sawe lyke as they had been all of fyre, dealyng themselues to euerychone of the disciples, parte to one, and parte to another, and restyng a whyle vpon euerye mannes heade, to the intent that we shoulde playnly vnderstande, howe that gift shall endure for euer. One spirite enspired all their myndes, one fyre kyndled eche mannes herte and tounge. And incontinent vpon this visible token there fol|lowed in them the efficacie of that heauenly gifte. For as many as there were presēt, like as if they had bene transfourmed sodaynly into heauenly persons, and being

replenished with the holy ghoste,* began to speake diuerse lāguages which thei had neuer learned of mannes communication, but such as the spilrite from heauen had enprinted in their hertes. There is no membre in manne more pestilent than is an euel toūge: none more profitable thā is y^e good. But it was nedefull for suche that shoulde sowe in sundry wise, the doctrine of hea|uen among people of all languages, to haue their tounge endowed with heauenly knowelage, and more ouer flamyng with that burning charitie,

which is mete for the gospel. This was thā the chiefest tokē of Christes faith euangelicall, whiche token the lorde promised them, saying: they shall speake with new tounge. Thei that accuse men vniustly, that slaunder their neygh|boure, such as forswear themselves, & those that speake rybauldrye, a tounge thei haue inflamed, not with fyer celestial, but with the fyre of helle infernall. Al such as contende in disputacion for vile thinges of this world, haue not yet receiued this tounge celestial. The apostles before this time reasoned of loaves of bread, which thei had left behynd, they reasoned how the temporal kingdom of Israel should be aduaunced, who should sit on y^e vpper hand, & who should haue of al other, the soueraygntie. Such was the tounge as man had, vnmete than to publyshe the gospel. But all that now they thynke on, and whatsoeuer they speake of, al is spiritual, all is celestiall, and burning, al like fier. Put alway the tounge, laye asyde the spirite, and no woord is spoken. But a spirit celestial, vttereth a voyce celestial, a burning tounge in loue like fier, rauisheth the hertes of the hearers, and inflameth their mindes. The proude pharisees tounge is styffe, the Philosopher be he neuer so well learned, the Rethorician in his tounge neuer so well spoken, no manne he moueth therby vnto trewe gladnesse. For this gifte cummeth onely from heauen. As for the disciples wer nought els but instrumentes, whereby the holy ghoste vttered hys mynde. This gifte cannot one gyue an other, neyther any delae it to hymselfe, but god dealeth to eche man as he shal thinke good. He that hath more geuen him, hath no cause why he should dispise an other that is not so rewarded, but hath cause why he should endeouore himselfe the more readily to profit many therwith. The spirite is a thing of great vehemencie, the fyer a veray liuely thing in olperacion, and neuer at rest. The Apostles now do slepe no more so soundely as they did before the death of their lorde, they hide themselves no more as they did soone after his resurrection, but now cum they abrode, they preache here, and there, and openly to all men healthe euerlasting, frely geuen them through faith in Iesus, who was a litle before crucyfied.

[The texte.] There wer dwelling at Ierusalem, Iewes, deuout men, out of euey nacion of thē that are vnder heauen. Whan this was noysed about, the multitude came together, & were astonned, because y^eeuey man hearde them speake with his owne language. They won|dred all, and maruailed, saying among thē selues: beholde, are not al these which speake of Galile? And how heare we eueri mā his own tounge, wherin we wer borne? Parthiās, and Medes, and Elamites, and the inhabitours of Mesopotamia, & of Iewry, & or Calpadocia, of Poutus and Asia, Phrigia & Pamphilia, of Egipte & of the parties of Libia, whiche is besides Syren, and straūgers of Rome, Iewes and proselytes, Grekes & Ara|bians: we haue heard thē speake in our owne tounge the great workes of god: Thei wer al amased & wondred, saying one to an other: what meneth this? Others mocked, saying: these men are full of newe wyne.

And the trueth to say, that same Citie Ierusalem was at that tyme, as it were a stage, where people do assemble to behold playes, fitte for the firste belgynnyng of this enterlude, partely for the famous renoume of the citey, and partely for honour of the Paschall feast whiche was paste,^{*} and finally, for the deuocion that the people had to the solemne feast of Penthecoste, manye one wer than abiding at Ierusalem, not all onelye such as came out of all the par|ties of Siria, but out of all other cuntreyes also, whither soeuer the violent rage of warres had dryeuē them, or any chaunce els had brought them. Amōg whome many wer deuoute and well disposed people. Whan this so strange a matter was than comenly knowen ouer all the citey, a confuse multitude of

Page [unnumbered]

⟨1 page duplicate⟩

Page viii

⟨1 page duplicate⟩

Page [unnumbered]

people came together, and beyng in a great perplexitie, demaūded what these newes should meane: that where as thei wer gathered out of many cuntreys, and wer of soundry languages, yet for all that euey man so vnderstood them speaking, euen as though thei had spoken to them al, not in one tounge alone but to euerichon seuerally in his own cuntrey language. Yea y^e Hebrew tonge is not without his diuersite, accordingly as cuntreyes

are diuided, whether it came of diuerse nacions whiche bordre one vpon an other, or els of sum other chaunce. For the woman of Samaria, knewe that Iesus was a Iewe by the propertie of his tounge, and Peters pronounciation declared hym to be one of Galilee. And y^e Greke tounge likewise is parted into fyue sondry kindes. And other nacions also differeth no lesse in their languages. More than that, many Iewes vnderstoode none other, than that cuntrey language, wher they them|selues were borne. All sortes therfore of people, did greatly wondre therat, & reasoned, how suche a thing might cum to passe, that neuer the lyke had been hearde nor reade of. Thus thei said: beholde, a straunge thing. Are not al these that speake,* men of Galile? howe than cummeth this aboute, that we, beeyng so many men of diuerse languages, as ofte as we heare any of them speake, do vnderstand hym as perfectly, as if eche of vs hearde his owne cuntrey lan|guage, where he was borne, sens that this multitude of vs is gathered of so diuerse and sondrye regions, there be of vs here Parthians, Medes, Elami|tes, and suche also as doeth inhabite all abrode the coastes of Iewry, and bel|sydes that Capadocia, Pontus and that cuntrey whiche peculiarly is called Asia, Phrigia, Pamphilia, Egipte, and those parties of Libia, whiche reache to Ciren. Yea and sum be here whose dwellyng is at Rome, some of them Iewes borne, and some Proselytes, that is to say, suche as hath of their owne desyre professed the Iewishe religion. Moreouer Cretes and Arabians. All we that here be gathered, of so many nacions, of so sondry languages, dooe heare and playnely vnderstāde them speakyng, nothing of comen vsage, or els thinges to the worldly man perteynyng, but of high matters of weygh•y im|portauce, yea thinges conuenient & mete for god. After this maner reasoned as many as feared god, & wer abated in their courage at the strangenesse of the thing, & said: what meaneth this wondre? They found no fault with that thing whiche their reason could not attayne vnto, as y^e Phariseis were wont to do, but they searched for diligently & desired to learne y^e whiche they percey|ued not. On the other parte suche as wer hedling, & nothing vpright in iudge|ment, did say in scorne: the mē be drunke with new wine: these persons a man may call, those phariseis disciples, which reported of Iesus: y^e deuil is within him. And to saye alwayes y^e very trueth, great dronkenes is not muche vnlike to fury,* for it chaunceth peradventure, that some in a fury shall speake diuerse wordes of sondry languages which they neuer learned. But no fury wil this vndertake, that al mē shal vnderstād that that y^u doest speake. But truly these wordes spake they for a mocke. Albeit a man maye sometime tell the truth al|though he spake in a skoffyng wise. For a suerty full wer they of y^e new wine, which y^e lorde would not haue in any wyse put into olde bottels. For the olde wine of Moyses lawe had lost his strength & vertue, when Christe was firste insured by mariage to his churche, and the colde & vnsauery sence of the lawe was turned by Christe into newe wyne. Whatsoeuer is carnall▪ is vnsauerye & faynte in vertue: all that spiritual is, whatsoeuer it be, is lyuely, strengthfull

and sauery. Uery largely dyd they drynke of that celesticall cup, whereof Dauid the wryter of psalmes speaketh: howe excellent is my cup whiche maketh the drounke. And yf it were lawfull to compare thynges together, whiche are throughout all their kynde moste vnlyke: thys vulgare and common droun|kenesse doth engendre in mā •ower thynges chiefly: it vttereth the secretes of the herte: it causeth man to forget all his aduersitie that is past, and maketh the minde to reioyce in continuall hope of prosperitie to come: it enboldeth man to set nought, yea, by his owne life. Last of all it maketh men, whiche are of a rude & barbarous tongue, to bee well spoken men. Nowe marke my saylinges, whither that newe swete wyne, whiche proceded of Goddes owne spi|rite▪ engendre not suche a lyke thyng in thapostles, for what they had hyd for feare & durst not speake, what they before had learned secretly, and woulde not be acknowen, that doe they nowe publishe, & accordyng to the lordes pro|phecie, the same they preache vpon house toppes. Their olde lewish fashi|ons they haue clene forgotten, and lyke as infantes newly borne, no more do they nowe remembre their life before past, neither haue thei in mynde the trou|blous afflictions, for feare whereof they had forsaken theyr maister. And al|thoughe they were bare without all worldlye helpe and succoure, yet they fealred neyther gouernoures, ne prynces, presidentes ne kynges, neyther coun|selles, nor imprisonmentes, no soondry tormentes, no manier kynde of deathe, enduryng lustie alwaye, beyng of courage, and cherefull throughe the promy|ses of Christes ghospell. Fynally, they whiche were before but poore fyshers and men vnlerned, forthwith practised theyr celestiall eloquence, in rebukyng the proude Phariseis, confutyng the subtill and craftie Philosophers, and in puttyng theloquent oratours to vtter scilence. Nothyng there is of more perill or difficultie, than to speake before a greate coumpanye, whyche as it is lyke a monstreous beast of soundrye headdes, so it is moste of all tymes monstreous, whan the multitude is collected of soondry languages, and soon|dry nacions.

[The texte.] But Peter stepped forth with the eleuen, and lyft vp his voice and sayd vnto them: Ye men of lewry, and all that dwel at Ierusalem: be this knowen vnto you, and with your eares heare ye my wordes. For these men are not as ye suppose, drouncken, seeyng it is but the thirde houre of the day. But this is that, whiche was spoken by the prophet Io|hel•: And it shalbe in the laste dayes, sayeth god: of my spirite I wyll power out vpon all •leshe: And your sonnes, and your doughters shall prophecie, and your young menne shall see visions, and your olde menne shal dreame dreames. And on my seruantes, and on my hande maydens I wyll power out of my spirite in those dayes, and they shall prophecie. And I wyl shew wonders in heauen aboue, and tokens on the yearth beneath: bloud and fye•, and the vapour of smoke. The sonne shalbe turned into darkenes, and the moooue into bloud, before that

great and notable day of the Lorde come. And it shal come to passe that whosoeuer shall call on the name of the lord, shalbe saued.

Now marke me here Symon Peter, who sodaynly of a fysher was made an Orator. The multitude stirred vp a clamorous rumour: And as they dyd than, the same lyke shall other dooe hereafter vnto the worldes ende. Than was it the parte of a good shepeherd, to step abroad valiauntlye amon|gest them, not for that intent he shoulde by force appeare or make theym styll, which murmured agaynst gods glory, or els to rendre one check for an other, but that he myght constauntly rather than fyercely,* put away by testimonies of holy scripture, all false and craftye accusacion, and stoutely defende the glorye of Christe. Than Peter, who had before rysenne vp in the parlour, to see the noumbre of thapostles fulfilled, nowe eftesoones stode vp to the

Page [unnumbered]

multitude of people, of soondry nacions, mengled together, partely to en|struct them that had sayde: What meaneth this? and partely to stoppe theyr monthes, that had sayed: these men be drounke wyth newe wyne. Albeit it is not of necessitie requisite, that a bishop should preache to the people alwayes standyng, forasmuche as Christe hymselfe sittynge, taughte the people: Yet he that taketh in hand an apostles offyce, ought to stande vpright in mynde. And here consydre in y^e meane while Peters dignitie. He was the fyrste man readye where occasion required, to set forth the ghospell. Than had he put vp hys materiall sweorde, wherewithall Christe hymselfe was not pleased, and pul|led out a spirituall sweord. Suche one ought he to bee, that is the chiefe by|shop among the people. Peter stode vp, but not all alone, he had eleuen apost|les standyng besydes with hym, lest he shoulde seme to vsurpe to hymselfe some violente gouernaunce. One vttered the tale, but one for all thother, lyke as he alone before openly confessed in the name of all the reste, Iesus Christ to be the sonne of the liuyng God. But wherupon dyd this shepeherd, a pore creature, vnlearned, so boldely vaunt hymselfe, as once to loke vpon so great an assembly of people? Excellent oratoures, when they shall come afore an assembly of people, or in presence of prynces, to pronounce an exact orac|ion, whiche they haue canned on their fyngers endes, doe chaunge oftentimes their colour, cannot vtter their wordes, & in mynde they are not a lytle abash|ed. But this vndoubtedly was that heauenly drounkenesse, thys was that sobrefulnesse of swete wyne. He stode in presence before a greate multitude, he tooke vnto hym eleuen apostles, not as a garison of men for hys defence, but as felowes wyth hym of one company: he set hys iyes stedfastly vpon the people,* as one vnknownen to them, whome he knewe not, he lyft vp hys voice on hyghe, and takyng none aduysemente with hymselfe what he woulde saye, he spake to them, practisyng euen than the

selfe same thyng, whiche the lorde before had taught him. He spake not for his owne lucre and aduaūtage, but as a good shepeherde, defended hys flocke, neyther handled he hys matters with sharpe wordes of mans inuencion, but vsed for his defence, onelye holy scripture. Nowe was this multitude desyrous to knowe what Peter woulde say. And let vs lykewyse for oure partes geue hede, forasmuche as these hys wordes wer spoken to all men. At the beginning, whan he had once wyth the mouyng of hys hande, asswaged the murmur & the noyse of the company, he began with such a preface, as shoulde, without any retorical colour of flat|tery, make them attent. Ye that are my brethren (sayeth he) of lewry, who ought to knowe both the lawe, and eke the prophetes, and of all other mooste specially, whiche dwell in this noble citie of Ierusalem, where the fountayne is of religion,^{*} and knowlege of the lawe, somewhat peraduenture here is for you to wondre at, but nothyng that any man can iustely fynd faute with|all. Wherefore, all ye that here bee presente geue good eare a whyle to my wordes, and learne of me how the thyng standeth. For it is touchyng all your profittes so to dooe. These men of Galile, whom here ye see stand by me, are not, (as some of you suppose,) drounken wyth newe wyne, seeyng it is yet but three of the clocke,^{*} and no man is woonte to be drounke in the mornyng before the sonne rysyng. But nowe ye see that in these men is fulfilled, whyche thyng to come, god did long afore thys tyme promyse by hys prophet Iohel. Herken vnto the prophecy, and trus•e ye to that that is promised you therein.

Doe not ye fynde faute with the thing, because ye haue seldome sene the lyke, but rather embrace that mercifulnes, whiche god dooeth profte vnto you. For Iohel, being inspired with the holy gost, foreseing that god, who had gi|uen to Moyses, and some others his prophetes at soondry times his owne blessed spirite for your saluacion, would at the last, after he had sent his owne onely begotten sonne, powre out most plenteously the same spirite, not vpon one or .ii. lyke as ye haue seene for these many ages past but a fewe prophel|tes: but vpon all nacions through the worlde, whosoeuer would with sin|cere fayth receyue this chereful and gladsome message, whiche we at his com|maundement doe nowe bring vnto all you, hath left that heauenly prophelcy in wryting after this manier. It shall come to passe, saieth the lorde, in the latter dayes of the world, I will powre out of my spirite boūtifully vpon all men, and sodaynely shall your sonnes prophecy, and your daughters, and your yong men shall see visions, and your olde men shall dreame dreames, and vpon my seruauntes, and vpon my hande maydes will I powre out of my spirite in those dayes, and they shall prophecye. And I will shewe woon|ders in heauen aboue, and tokens on the yearth beneth, bloud and fyer, and the vapour of smoke. The Sunne shalbe turned into darkenes, and the mone into bloud, before that the great and

notable day of the lorde come. And who|soeuer shall cal vpon the name of the lorde shall bee saued. These thinges hath the prophet Iohell tolde you in his prophecye, many liues a goe. And nowe ye see that, that he prophecied of, as touchyng the plentifull shedyng of the spirite, in effect declared before your iyes. And it is not to be doubted, but that god will as faithfully perfourme the same, that thaforesayde Io|hell hath prophecied of the plagues that shall chaunce. But there is no cause why ye shoulde dispayre, the prophet teacheth you a sure way to your salua|cion, seeyng that he sheweth to you the perill and daungier thereof. Call ye vpon the name of the lorde, and ye shall be saued.

[The texte.] ¶ Ye men of Israel, heare these woordes: Iesus of Nazareth, a manne approued of God emong you, with miracles, wondrous and signes, which God did by him, in y^e middes of you (as ye your selues knowe) hym haue ye taken by the handes of the vnrighteous per|sones after he was deliuered by the determinate counsell, and foreknowledge of God, and haue crucifyed and slaine him: Whom God hath raised vp and l^oced the sorowes of death, because it was vnpossible y^t he should be holden of it: For Dauid speaketh of him: Afore hande I saw God alwayes before me: For he is on my righte hande, that I should not bee moued. Therfore did my herte reioyce, and my tongue was glad. Moreouer also my fleshe shall reste in hope, because thou wilt not leaue my soule in hell, neyther wilt y^e suffre thine holy, to see corrupcion. Thou haste shewed me the wayes of lyfe, thou shalte make me ful of ioy with thy countenance.

But as touching the maner howe ye muste call vpon the name of the lord, lysten ye that are the chyldren of Israell nowe vnto me, and to the reste of my tale geue good hede. Many of you knewe Iesus of Nazareth, whyche persone beeyng long a goe promised, by the sayinges of all the prophetes, god hath nowe sette abroad before all you to beholde, and hath commended hym to you in sondry and great myracles, and wonders whiche he hath doen and wroughte by hym beefore all your iyes. For verayly god was in him. I speake of a thing not vnknownen to you, for the fame of his miracles is not alonely blased wide abroad thorough out all lewry, but is come vnto other

cities also, bordering nyghe vpon the same. For why? He himselfe wente on wayfaryng from place to place, ouer all this region, healyng euery where the sicke with hys woorde, restoryng the lame and impotent to their strength algayne, geuing syghte to the blynde, clensyng the leprye, casting out deiuels: a great sorte of you hathe seen the thynges that I reherse. None of all these

miracles was doen, but God before purposed the same. And it was the wyll
 of god thus to saue the worlde. After that ye had taken this man, not by
 chaunce or at aduenture, but as one delyuered by the determinate wyll or
 counsell of God and hys foreknowledge, for the saluacyon of hys people of
 Israell, ye crucifyed hym by the handes of the vnrighteous souldiers, and
 slewe hym. For the souldiers were nought els in doying that haynous fact,
 sauynge onelly your ministers. But he slayeth the manne that procureth hys
 death. The matter is to playne for to be denyed. This manne whome ye haue
 slayne, as God woulde haue it, who had deliuered hym for to bee slayne, the
 veray selfe same god, accordyng to the soothe saying of hys Prophetes,
 hath called vp the thyrd day to lyfe agayne, * that all, whiche truly shall
 beleue the ghospell, shoulde hope for the same thyng to bee doen hereafter
 in themselues, whyche was by the power of God, once dooen in hym. For he
 in obeyinge hys fathers will, suffered the spitefull reproche of the crosse
 pacientlye, puttyng hys whole affiaunce & trust of saluation not in mans
 ayde and defence, but in the mer|cyfulnes of God: and therfore was he
 delyuered by him of all deadly sorowes and paynes infernall, whiche truly
 he myghte, by reason that he was man, haue tasted or felt. But as he was
 cleane without synne: so he coulde be kepte in no wyse in their bondage.
 For death and hell hath no perpetuall authoritie and power, but vpon
 theym that are subiecte vnto synne. Wherefore, lyke as death was of might
 to swallow hym, so was it not able to holde hym, belyng once deuowred, but
 caste hym vp, as it was thereto constreyned, the thyrd day, euen as dyd the
 whale reuomet the prophete Ionas. Than was it the wyll of God that this
 innocent should suffre all these iniuries, to thintent that he woulde delyuer
 vs all by hym, both of synne, & deathes tyranny, yf that we, accordyng to
 Iesus example of Nazareth put our whole trust & affyaūce in God. What I
 haue tolde you now, my brethren of Israell, ye oughte not to thynke it
 incredible, sens that Dauid beeyng enspyred wyth the celestyall spirite of
 prophecie, * tolde you longe heretofore, that it shoulde euen thus come to
 passe. For in his fifteenth psalme he speaketh of Iesus of Nazareth, whome
 we preache to you in this manier. Aforehande haue I set the Lorde alwayes
 before me, for he is on my ryght hande, that I shoulde not bee moued.
 Ther|fore dyd my herte reioyce, and my tongue was glad, moreouer also my
 fleshe shall reste in hope beecause thou shalte not leaue my soule in hell,
 neyther shalte thou suffer thy holye to see corruption. Thou haste shewed
 me the wayes of lyfe, thou shalte make me full of ioye wyth thy
 countenance. Ye see howe evidently hath that kynge and prophete Dauid
 described, and as it were in a lyuely picture, sette beefore youre eyes, that,
 whiche ye knowe well ynough, is dooen and paste in Iesus of Nazareth. He
 had made God alone hys fortresse of defence, and trustyng to hys onely
 helpe, suffered he wylling|ly and gladlye all those peynes, whyche he, as you
 dooe knowe, hath suffe|red. And in sufferyng bodyly peynes, he reioyced
 inwardely. Hys tounge for ioy neuer ceased to speake, neuer kept in silence
 the wyll of God. He was con|tented

for to bee buried, although he nothing mistrusted but that his father woulde call him vp to lyfe agayne the third day, and woulde not suffer hym, who had put his whole trust in god, beeyng in no poynt giltye, to purrefyne in his graue. For whosoeuer trusteth to be saued by his owne woorkes, or putteth his trust in worldely succoure, he shalbe founde far vnmete to suffre the paynful dolours of death paciently, neither shal he be hable whan he is once entangled, to looce hymselfe out of deathes snare. But he that continually fixeth the inwarde iye of his soule to godward, whiche to al people is mercylful, he knoweth alreedy the wayes of lyfe: and although god semeth to turne away his countenance from him for a time, yet shall he agayne, or it be long, disclose to hym the beames of his mercy, and requite him for his tormentes, whiche endureth but for a time, with ioyes eternall, and for death, yelde euerlastyng lyfe, for yearthely reproche the glory of heauen. Wherefore than, we also are taught by him, and his example, the way to lyfe euerlastyng.

[The texte.] ¶ Ye men and brethren, let me frely speake vnto you of the Patriarke Dauid. For he is bothe dead and buried, and his sepulchre remayneth with vs vnto this day. Therefore seyng he was a prophete & knew that God had sworne with an othe to him, y^t Christe (as cōcerning the fleshe) should come of y^e fruite of his loynes, and should sit on his fear, he knowing this before, spake of the resurreccion of Christ, that his soule should not be left in hell: neyther his fleshe shoulde see corrupcion. This Iesus hath God araysed vp▪ whereof all we are witnesses.

Some peraduenture shall suppose that this prophecy doth pertain to Dauid himselfe, and not to Iesus: I am not ignoraunt howe highlye ye esteeme Dauid the Patriarke, and that not without a cause are ye in suche an opynion of him. For he was blessed and derely beloued with god, but frankelye to speake the trueth to you, welbeloued brethren, we muste not set so muche by Dauid the Patriarke, as to ascribe to him that as his owne, which is due vnto Messias.* The thing trewly it selfe declareth, that this prophecy agreeth neyther with Dauid ne with any other Patriarke or prophete. For Dauid, as eche one of you knowe full well, is dead and buried, and neuer came afterwarde to lyfe agayne, seeyng that his sepulchre is with vs vnto thys present day, conteynyng noughte in yt els but dead drye bones, wythout any lyfe at all in theym. Wherefore Dauid, who knewe that he hymselfe shoulde bee as other were, buried, and as touching his bodye shoulde rotte in his graue, disclosed not this prophete of hymselfe. But where as he was enspyred with the spyryte of prophete, and knewe ryghte well that that shoulde come to passe, whiche god had assured to hym vpon an othe, that is to say,* that Christ, as touching his humanitie, shoulde be borne of his progeny, and after the spirituall vnderstanding, shoulde sit vpon his throne to reigne for euer, prophesied as one that knew perfectly

what should happen, of these thinges which ye se now perfourmed in Iesus of Nazareth, who doubtlesse was borne as touching his humanitie, of Dauids kinred & family. Furthermore, sins that it is euidently knowen that Iesus in his lyfe tyme dyd affect no worldly kingdome, and neuer sate vpon Dauids regal seate, but was most spitefully dealed with al,* it appereth plainly that there was some other kingdome promised which as the prophetes say, hath none end. He could not sit vpon Dauids seate if that he being once slayne, had neuer arisen to lyfe againe. He therefore is arisen from deathe to lyfe agayne, and sytteth now vpon Dauids seate, that is to saye, vpon the seate of hys eternall father, the Lorde of all thinges that are in heauen and eke in yearth.

Page [unnumbered]

This was it vndoubtedly, that Dauid beyng inspyred with the spiryte of prophecie, spoke of before, and what he before hath spoken, that is come to passe. And although Iesus soule went downe to hell, yet there it was not withholden, but rather deliuered the soules whiche were from libertye restrayned. Yea although his body was layde in graue voyde of all lyfe, yet there it did not rotte or putrifye: but god who in all hys promises can not lye, hath called his soule from hell againe, and hath restored the same to his owne former body.* Of this thing we all beare witnes, whom here ye see standing, whiche haue traded our liues familiarly with him, whiche haue heard him oftymes say, that he shoulde bee both crucified accordyng to y^e prophetes sayinges, and afterwarde aryse the thirde day to lyfe agayne. We were those persons that both sawe him a dooyng, and hearde him, and now bee witnesses of his resurreccion, to whome he hath oftentimes appered not alonely as one seen of vs and heard, but felt also with our handes, we knewe his voyce, we knew his face, we knew & felt the printes of his woundes, finally he eate together in cōpany with vs, to thintent that we might be wel assured, to se the very same body there with vs, that lay in his sepulchre.

[The texte.] ¶ See now that he by the right hande of God is exalted, and hath receyued of the father the promise of the holy goste, he hath shed forth this gifte which ye now see & heare. For Dauid is not ascended into heauen: but he sayeth: The Lord saied vnto my Lord: syt thou on my ryght hande, vntill I make thy foes thy foote stole. So therefore let all the house of Israel know for a suerty, that God hath made that same Iesus (whom ye haue crucified) lorde and Christe.

Wherefore than, the selfe same person, whome man ouerthrew and brought to extreme vilany and reproche, god hath now aduanced to the heighth of eternall glory: whiche glory he shall once set open manifestly to all men, at

the ende of the world: and now doeth he in the meane season, put forth with you the power of his godhead, by secrete operacion of the holy gost, whiche he, whiles he liued vpon earth, promised to send vs from his father. Now hath he beyng returned agayne to heauen, powred from thence the same spirite vpon vs bounteously, accordyng to Iohels prophecie aboue mencioned. And of him cummeth this straunge miracle that ye see and heare vs speake in languages, whiche you beyng gathered here together out of sondrye naciōs do semblably vnderstand. And like as the prophecy of the resurrecciō can not be vnderstand of Daud, as we haue to you declared: euen so, that thing which was prophecied of his ascending vp to heauen,^{*} and of the sitting on the right hande of god his father, and of his euerlasting kingdome, can not pertyne to Daud, like as the Pharisees theymselues, reasoning with out maister confessed. For Daud neuer ascended vp to heauen, as he that had before retourned to his lyfe agayne, and yet for all that in the mysticall psalme, thus sayeth he beyng enspired with the spirite of prophecie: the lorde sayd to my lorde sit on my right hande, vntill I make thyne enemies thy footestole. Wherefore than, the matier is playne, that this prophecie was spoken of god the father,^{*} who hath exalted to heauen Iesus y^e sonne of Daud, as touching his humanitie, but as concerninge the spirite the lorde of Daud, and would that he should sit by him, as copartener of his kingdome. Therfore let al the whole people of Israell be wel assured that the selfe same Iesus of Nazareth, whome ye once crucified, god hath now aduanced to the kingdome of heauen, and hath made him lorde ouer all, and Messyas,

that is to say, the annoynted, whome ye loke for as your Messias, whiche was promised of all the prophetes nowe many hundred yeres agoe.

[The texte.] ¶ When they heard this they were pricked in their hertes and saied vnto Peter, and vnto the other apostles. Ye men and brethren what shall we doe? Peter sayed vnto them? repent of your synnes, and be baptised euery one of you in the name of Iesus Christe, for the remission of synnes, and ye shall receyue the gifte of the holy ghost. For the promyse was made to you and to your children, and to all that are a farre of, euen as many as the Lorde our God shall call. And with many other woordes bare he witnesse, and exhorted them, saying: Saue your selues from this vntoward generacion. Then they that gladly receyued his preaching, were baptized: and the same daye, there were added vnto thē, about three thousande soules.

This tale of Peters made the hearers thereof sore afrayed. For they wer priuie to their owne doynges, howe they had cryed out vpon Pilate, crucifye

hym, crucifye hym, crucifye hym: and perceyued by reason of the prophecie, howe he was made on the righte hande of hys father, copartner of hys kingdom, vntyll all his enemies were broughte vnder his fotestooles. Whom they had put to deathe, beyng as he was vnto them beneficiall, of the same nowe, sence he is cum vnto his reigne, were they afrayed, leste he woulde take vengeance vpon them. This is a beginning to a mannes saluacion, to knowleage his faulte, and to feare the payne deserued for the same. Therefore they beyng than pricked in conscience, sayde to Peter, and to the reste of the apostles: what must we do, welbeloued brethren? It is wel, whan a man feling hymselfe of a gilty conscience, dispaireth not, but ensearcheth for remedye. Nowe what doeth Peter in this case, who represented a sobre and a meke shepeherde? he exerciseth no tyranny amongst them with reprocheful checkes, he heapeth not together their faultes, he putteth not them abacke with a dellay, he willeth them not to kyll beastes for sacrifice, but declareth to the solrowfull hertes, a remedy euen at hande putting no difference bitwixt them that had crucified Iesus, and those whiche had not consented to that wicked acte. For none of them all was cleane without sinne. And therefore sayeth he, doe ye repent your lyfe that is past, and let euerychone of you be baptysed in water, in the name of Iesus Christe: and for that benefites sake, whiche he hath freely doen to vs, ye shall haue forgeuenes of all your synnes: and shall receaue after that ye be purely clensed, the gifte of the holy ghost, whiche ye here see shed on vs.* Let none of you pondre & weigh his owne merites, for all that here is geuen, is frely geuen, vpon this onely condicion, that ye belleue. Iohels prophecy doeth specially pertaine to you, and your children that come after you, whome he calleth sonnes and doughters, whome he calleth seruauntes and handmaydes.

Beleue god that made you the promis, and ye shall frely receaue forthwith that is promised. Neyther doeth Iohels promise in his prophecy pertayne to you alone, whiche are of the people of Israell, but to all the heathen also, whiche be far of both from al kinred with the Israelites, and far from knowellege of god, whom euer our lord god shall of his merciful goodnes vouchesafe to call, to bee partakers with vs of this his gifte. And the same thyng hath the prophecy well declared, where it sayeth: and whosoeuer shall call vpon the name of the lorde, shalbe saued. Albeit eche man that sayeth, Lorde, Lorde, doeth not cal vpon the lord, but he that putteth all his whole hope and truste of saluacyon, in the mercyfulnes of the same lorde. Other prophetes also hath spoken of the same thyng, that the worde of the gospel shoulde in

time cumming spreade throughout the world. And besides this, our maister Iesus gaue vs a speciall commaundement,* that we shoulde firste of all

de|clare to you, this mercifull message of peace and loue, and that we shoulde than afterward, call the gentiles to the same: For this calling cummeth not of mans deseruinges, but of the fre bounteousenes of god. In these wordes and others manye mo, Peter bare witnes to them of Christe, bryngyng foorth to them, the prophetes sayinges to testify the same, and conferring with them those thynges, whiche had alredy than come to passe.

And beside his teachings, he exhorted them that he might the better pricke them forewarde whiche were of wauering mindes. Go to, he sayeth, my bre|thren, embrace ye this so excellent bounteousnes of god towards you,^{*} so ready to mete you. Ye know what complaintes all the prophetes hath made of the ouerthwartenes, and stubbernes also, in this lewyshe nacion, whiche hath declared themselues at all tymes, rebellyous to theyr lorde, and god: and to those, whiche were sent to theim, his mynisters for theyr saluacion. Howe often times dyd they resist Moses? howe many prophetes haue they slayne? how ofte haue they prouoked god to angre with theyr mischeuous dedes? Wherefore they be iustly named the house that maketh the lorde an|gry, and the vyne turned to bitternes, whiche yeldeth to his keper in stede of swete grapes, wylde vynes. Iohn the baptiste lamented in them thesame thyng: callyng them a progenie of serpentes. And our maister Iesus com|playned not a fewe times, of the selfe same thing, beyng offended with ma|ny of them, for their inuincible frowardenesse, who seyng dyd not see, and hearyng dyd not heare, and vnderstanding did not vnderstande. The hole|some doctryne for mans soule they despysed, and all suche benefites as he wrought in man through hys miracles, they imputed to the spirite of Bel|zebub. Wherefore he called them a frowarde nacion, and harde or ill wylled to beleue, and bewayling their state, tolde them that they shoulde be destroy|ed: for why? they had beaten, killed, stoned, and crucified, all that were sent from god. Draw your selves a backe my brethren, and get ye away from the vengeance of god, whiche hangeth ouer your heades, caste of all cankered frowardenes of the lewish nacion, which, while they stande stifely in defence of theyr owne Iustice, do wickedly rebell againste the iustice of God. For ye haue by faith and sincere obedience, already for you prouided eternall salluacion. Than shall ye finally be accompted the true Israelites, than shall ye be the very children of Abraham. Than shal ye be of the right sorte of Iewes, in dede, if ye will knowelage Iesus, and recognise him for youre king.

Ridde your handes of this carnall generacion whiche woulde rather perishe for theyr incredulitie, than be saued. Be ye contented to be borne a new and transfourmed into a spiritual naciō, and celestial, whiche by trust in Iesus is in waye of saluacion. Of this sorte verely was the fishers eloquence whyche he piked not out of Rhetorical preceptes or rewlars, but receiued it from heauē and therefore it was of muche more power and efficacie in his operacion. This was the same su●orde, that entreth through, euen to the diuiding of the soule and the spirite, whose edge hath punched & strickē y^e Iewes hertes. This was the first cast and throw of his net, wherein the fisher

of mans soule, drew vp a great plenteous multitude. This was the seede of the gospel, that ought to bee caste euery where abroad, whiche (as Christe hath taught) falleth not

downe into all mens hertes, and yet here it found forthwith good ground, which brought forth fruite. For than wer baptised, and to the numbre of the disciples (whiche were at that time very few) were increased and ioyned,^{*} al|most three thousand moe. These were the luckie first fruites that the ghospel brought forth for his reuenewes. The new testament agreeth in this point also with a figure of tholde: Moyses commaunded a feast of the first fruites to be kept holy the fiftieth day after Easter. And here are consecrated to the lord this fiftieth day, y^e first fruites, not of eares of corne, but of mens soules. For now through preaching of the gospell, and fayth in the same, the water washed away all their sinnes, and nowe was that heauenly spirite gredely receiued. Nowe marke, what doeth that spirite of god in them, truly he is not ydle, sithen that he is lyke vnto the fyer. We are freely made cleane in soule as innocentes, we haue frely receyued of the holy gost his gift of grace. Now it resteth for our parte to take hede, that we lose that vnaduisedly, whiche god hath of his mercifull goodnes, frely geuen vs. Suche are the first beginninges of euangelicall religion, suche is as a man woulde say, the childehood of oure first regeneracion in Christe. All that we haue taught hitherto, is as it were milke for infauntes, we must procede further to whole & fast meate. Preachers and suche as feede with the woorde of god, oughte to haue with them both kindes of meate euer redy at hande. For thus the lorde commaunded them, go ye foorth, he sayeth, and teache all people, baptizing them, and teaching them to kepe all that I haue commaunded you. Teache them that muste be christened, the rudimentes and firste beginninges of the gospell, whiche rudimentes or principles, excepte a manne wyll beleue, hys Baptisme is in vayne. Those that bee already baptized, thus must ye teache, that they liue after my teachynges, procedyng alwayes to more perfeccion.

[The texte.] ¶ And they continued in the apostles doctrine and feloweship, and in breaking of bread, and in prayers. And feare came ouer euery soule, and many woonders and sygnes were shewed by the apostles, at Ierusalem. And all that beleued, kept them selues together, & had all thinges in common, and sold their possessions and goodes, and parted them to al men, as euery man had nede, and they continued dayly with one accorde in the temple, & brake bread from house to house, and did eare their meate together with gladnesse & sin|glenes of herte, praying God, and had fauour with al the people. And the lorde added to the congregacion dayly, suche as shoulde be saued.

Than such as kept themselues in company with the disciples, folowed on continually the apostles teachinges (for thereby came moste profite) and lykewyse continued still in receiuing a token of a couenaunte, that shall neuer bee broken, which they called communion. That token of couenaunt which the lord taught, and committed to vs of trust, was doen in this maner. The bread was broken and dealed to euery man a pece thereof, & they in their practising of this in a remembraunce of the lordes passion,* gaue thanks to god for his bountifull goodnes, that had clensed them from sinne by the in|nocent bloud of his owne sonne alone, & had chosen them for the deathes sake which he suffered, on his parte vnderued, to enherite life euerlasting. They offered vp also their prayers with clenens of herte, whose petition was that the kingdome of Iesus might bee made to sprede euery daye further a|brode than other,* that his glory might throughout all the worlde bee kno|wen, that his wyll euery where might bee folowed, that suche as had once professed the fayth of the gospell, might through the holy woorde, and grace

Page [unnumbered]

celestiall, profit euery day, and procede better and better, and so might liue in concorde one with an other, eche one in peace with his brother forgeuing all iniuries, if any faute were doen by mans frayltie, being at one with god, whiche is mercifull to them that bee mercyfull to theyr neyghboures, and that they beeyng dayly strengthned by the goodnes of god, myght stedfastly abyde all the assautes of Satan, vntill they myght after long bickering with the sayde Sathan,* at laste receiue eternall rewarde. These were than the sacrifices that christen men vsed. This wonderfull miracle of tongues, Peters exhortacion so liuely made, the sodaine mutacion of so many men, so great puritie and clenness of lyfe of the same menne, wrought suche an effect in all theyr myndes, whiche were gilty and priue to theyr owne offences, that they were sore afrayed of some euell to come towarde them. For they sawe playnely, that this thing was not broughte about by mannes conspy|racy, but by some celestiall power. And for because the apostles did not alone|ly speake in all mennes languages, but wrought also at Hierusalem, many wonderfull miracles, at thinuocacion of Iesus name, in healyng diseases, in putting deuils to flyght, in reising the dead to lyfe. This tremblyng feare that they were in, encroched and grew stil more and more vpon them. This was some beginning in the people towardes theyr amendement. But the celestiall spirite wrought in theyr hertes, whome secretly he inspired, aboue all other thinges, in mutuall good wyll and concorde. For this truly is the very cognisaunce that Iesus woulde haue his disciples knowen by.

And as many as beleued the gospell, assembled vnto a place ordynately to|gether for theyr consolacion, exhorting one an other in mutuall communy|cacions. They were than many in numbres and men of al sortes

were admit|ted, without acception of persons, young, olde, menne, women, free, bonde, poore, and ryche. The loue of Christe beeyng planted in theyr hertes, dyd in so greate conformitie of myndes and mutuall concorde, knyght and ioyne together them all, beyng otherwise so ferre odde eche to other, that all thinges were common emōgest them, whiche is a thing seldome sene, yea among bre|thren that came all out of one belly. And to thintent that eche of them, might the better departe somewhat of that he had to another,* suche as had ma|noures of theyr owne, or other possessions, solde them, and of the money, or prise thereof, made a common dole, as euery mannes nede required, so that neyther they wanted whiche had noughte of theyr owne, nor they had more than was sufficient whiche before had muche in possession. And so made they theyr dole, not as it were of theyr owne proper goodes, but as of thinges in common. For perfite charytie chalengeth no goodes, as her owne, and e|mong them whiche bee all of one mynde, no man is accompted a lorde of his owne goodes, and where eche man is content with litel, thereit wyll bee harde to find lacke of thinges necessary. But the distribucion of the common was made to euery man, accordinge to his necessitie, and not to his sensualitie. The apostles prescribed none of all these thynges for them to doe: but charitie did more among them without compulsion, than any lawe of Moy|ses durst require. And euery day were they also in the temple, in muche vnitie of minde, stedfast in prayer, rendryng thanks to god, and exhortinge them|selues together, and entising other to that peace of conscience, whiche y^e gospel requireth, all that euer they were hable to coumpace.

Moreouer whan they had thus spent the whole daye in suche godly excercises, they brake in euery house theyr breade,* and eate their meate together, with ioy that herte cannot thinke, and eche one with other in perfecte clen|lynes of herte, gaue prayse to god, through whose goodnes they had gotten them so muche loue and fauour. They were in fauour and good estimacion with all the people. For who is he that woulde not loue suche persons, that hurt no man, and be ready to do euery man good, in whom also appered ma|nyfestly so muche godly power, so great sobrenesse and mekenes withall.

Here mayest thou well marke, Theophilus, howe the church had at her bel|ginning by reason of ioy in mens hertes and vnitie with all, luckie tokens well to prosper. There muste nedes bee conformitee of myndes and vnitie, where that spirite is, whiche is the pacifier of all troubleous hertes: there cannot be but ioy and gladnes, where is a cleane conscience, without any dy|struste of the promises, whiche are made in the gospell. But as the bishopes, Pharisees, Scribes and chiefe auncientes, or head men among the people, wer euery where alwayes redy to slea Iesus: so here at the luckye beegyn|nynges of this young church, no mencion is made of them. Noe

persone was enforced to come to this feloweship, no violente authoritie kept them together in league. Suche as thither came, abode there still with other of their owne ientle courage, and the lorde allured to them, whom he had apointed to bee saued, euery day more and more, whyle the smale musterd-seede, was by litell and litell springyng, whiche shoulde afterwarde sprede his braunches abrode, through al the worlde.

The .iii. Chapter.

[The texte.] ¶ Peter and Iohn went vp together into the temple, at the ninth houre of prayer. And a certayn man that was halie from his mothers wombe, was brought, whome thei layd dayly at the gate of the temple, which is called beautifull, to aske almes of them y^ten|tred into the temple. Whan he sawe Peter and Iohn, that they woulde into y^e temple, he desired to receiue an almes. And Peter fastened his iyes on him with Iohn, and sayed: looke on vs. And he gaue hede vnto them, trustyng to receyue some thing of them. Then sayd Peter: Siluer and golde haue I none: But such as I haue I geue thee. In the name of Iesus Christ of Nazareth, rise and walke. And he toke him by the right hande and lif|ted him vp: And immediatly his feete and ancle bones receiued strengthe. And he sprang, stode, and walked, and entred with them into the temple, walking and leaping, & pray|sing God.

Peter and Iohn wente vp together in company with o|ther into the temple, about the ninth houre of the daye, beyng than farre ouerpaste, at whiche houre, they, wheras other bee woonte to playe the drounkardes, or els to slepe, had accustomed themselues dayly to deuout prayer, fasting vntill it were euentide. These two went forth, the piers of thapostles, without trapped horses, or barded mules, without any princely garde, but heare what pompe they vsed. There sate before the temple gate a begger well knowne among the people, whiche had been euer lame from the firste houre of his birthe, and so weake a body withall, that he was borne all a long of porters. Many one, as it chaunced, fared the better by his misery.

Page [unnumbered]

For euery day layed they him foorth for their owne aduauntage, at the temple gate, whiche the vulgare people called beautifull (for that was moste haunted) to thintent that he shoulde there aske, as in a place moste frequen|ted, mennes almes, whiche went into the temple. Beggery is not without his shyf|e, it knoweth that those whiche enter into the temple, are than ey|ther disposed to geue with better wyll their almes, or els woulde appeare to the people so disposed.* Whan he had once perceiued that Peter and Iohn, whom their companie whiche folowed them declared to bee of

some estimalcion, and they theymselues in countenaunce seemed to bee liberall, woulde into the temple, he asked of them an almes. Here gaue the holy goste priuie warning to thapostles, that it was than a time conuenient to woorke a myracle. Than Peter and Iohn also, stedfastely behelde the same creple, and sayed: looke on vs. The begger beyng at the sight and coumfortable voyce of theym, quycker in spirite and of better cheare, iyed them well, hopynge shortly some thing to receiue of them. Money he craued, for money he loked, as for the good disposicion of his lymmes, he durst not once aske. For why? he thought them not able to geue it. And yet for all that, his herte gaue him that some goodnesse shoulde happen he wist not what. Than Peter set forth hymselfe stoutely in woordes, whiche were full well semyng to Christes highe vicare to speake, and sayd: syluer and golde whiche thou lookeste for, haue I none. What is here ready at hande, not of myne owne, but of the bounteousnesse of god, whiche thou dooeste rather lacke, that geue I thee. In the name of Iesus Christe of Nazareth ryse vp and walke.* And with that he tooke the creple by the righte hande, and reysed hym vp. And immediately without any delay, his feete and ancle bones were made strong, in suche sorte, that he might aryse without payne or difficultie, yea and leape, stande, and walke, whyther euer he woulde. But he, as one ryghte gladde in herte of suche a benefite vnlooked for, went with thapostles together into the temple, walkyng cherefully and leapyng for ioy and reioysyng, and geuyng laude and prayse to god, of whome he knewe that this hys benyfyte of healthe, had proceded. To hyde the benefites of God, is the condilcion of an vnthankefull persone: to ascribe the same to manne, is a poynt of muche vngodlynesse.

[The texte.] And all the people sawe him walke and prayse God. And they knewe him, that it was he which sate and begged at the beautifull gate of the temple. And they woondered, and wer sore astonied at that, which had happened vnto him. And as y^o halte which was heald, helde Peter and Iohn, all the people ran amased vnto them, in y^e porche, that is callled Salomons.

All the people, that was in the temple, whiche were in numbre very ma|ny, behelde the manne that was wont to bee caried with porters, than wallking on foote cherefully, and rendring praise to god. And eche man knew him to bee the selfe same person, that was wount to sit at the beautiful gate a beg|ging. They behelde him sodainly chaunged. They hearde him geuing God thanks. Wherupon all they were greatly dismayed, and sodaynly striken with no litle wondre. But after that they sawe Peter and Iohn, whiche than were knowen with many, for the chiefe emong all the apostles, (for he that was lame kept himselfe on their partie, and blased abroad howe it chaunced him to come to health by their meanes) the whole assembly of all the people made streight towardses them. Than were they in the porche, whiche is called

Salomons porch, where Iesus the trew Salomon, was woont to bee and where he had been woonte ofte tymes to dispute with the Phariseis. The straungenesse of the thing abated all their courages.

[The texte.] Whan Peter sawe that, he aunswered vnto the people: Ye men of Israell, why meruaile ye at this? or why loke ye so on vs, as though by our own power & strength we had made this man goe? The god of Abraham, and of Isaac, and of Iacob, the God of your fathers hath glorified his sonne Iesus whom ye deliuered, and denied in presence of Pilate, whē he iudged him to be loosed. But ye denied the holy and iust, and desired a murderer to bee geuen you, and killed the lorde of life, whom God hath raysted from death, of the which we are witnesses. And his name, thorow the fayth of his name, hath made this mā sound whom ye see and know. And the faith which is by him, hath geuen to him this health, in the presence of you all.

Whan Peter saw the faste gathering together of the people, and knewe righte well the cause therof, he beganne in this manner to vttre agayne his minde to them, and sayed: ye men of Israel, why doe ye so muche meruayle at this matter, as though it wer a seldome thing with you, and long out of vse to see miracles: or lyke as if ye had not seen heretofore in times paste, grea|ter thinges and more to merueyle at than this? But why doe ye beholde vs, as though it had by our owne power, or deseruing, be brought to passe, that this lame criple, a manne well knowne emong you, doeth now walke? It is not mans practise whiche here is done, neyther is it a new thyng, whiche ye doe see that heretofore hath not been spoken of, but such a thing that god long a goe promysed by your prophetes. Reuerently ye doe worship the god of Abraham, the god of Isaac, and the god of Iacob, and ye auaint your selves in that ye haue theym as your chiefe fathers, and firste beginners of your auncestry, but the very sonne of this same god, whom the chiefe fathers of your auncestry hath wurshipped, beyng sente to you for your saluacion, poore and simple to loke vpon, to thintente that you shoulde make the more of him, as a famil●●●e person lyke to one of you, ye haue brought to extreme vilanny and reproche. Notwithstanding the selfe same god hath by his infi|nite might and power, aduaunced his sonne to high renoume and glory, one whome man of malice, hath ouerthrowen, and god hath in this fact, lyke as he hath also many other wayes, wroughte by him miracles out of numbre, before your iyes, and taught you doctrine from heauen. But ye neuer a deale the better for al such benefites, deliuered him at the last, after many reproch|full iniuries, into the handes of the wicked, to thintent he shoulde be slaine, yea and where as Pilate a Panim, a man both without knowlege of your lawe, and of no kinred with your forefathers, woulde haue gyuen sentence of him as of your king, as of a blessed person & innocēt for his deliuerance, yee which ought by reason of that knowlage

ye had of prophecies, to recog|nise hym, haue styfely denyed hym, and openly, in the presidentes hyghe hall of iudgemente, saying: we haue no kinge but Ceasar. And in suche a cruell rage ye were of rancour againste hym and hatred, that lieffer had ye to haue Barrabas, that notable thefe and sedicious person pardoned at your request, whiche had despatched other of their liues, than to haue Iesus saued, who broughte with hym lyfe for all menne. For a mur|therers lyfe, ye obtained pardon, but for the authoure of euerlasting lyfe, ye procured deathe. Neuerthelesse, God hys father, the authoure and maker of all lyfe, hathe raysed hym whome ye haue slayne, from the dead

Page [unnumbered]

to lyfe againe, and liberally hath rewarded hym with lyfe that neuer shall haue ende. To the which thing beare we witnes, vnto whom he himselfe, af|ter he was reuiued, eftsones playnely appeared for vs to beholde, for vs to heare, and handle, whom we behelde also goyng vp to heauen. He came firste to you in a pore and simple aray, which he was contented to take vpon hym for all your sakes, but now is he by his father aduaunced to glory, and put|teth foorth his power and strength by vs,^{*} which be nought els but witnesses to the thinges, whiche we haue seen and hearde. And for that trust and affy|aunce whiche we haue in his name, this man, whom you see walke, borne, as ye well knowe, bothe halte and lame, almighty god hath restored to hys perfit limmes agayne. No prayse herein are we worthy to haue, neyther are we through oure merytes, the cause thereof, neyther he that is restored, but god the father, as I sayd, would haue his sonnes name magnified with all men, in the whiche name his pleasure is, that all people shoulde put their full trust, and hope of health vniuersall: by this assured trust and confidence, is this man, which hath been euer weake, from the first houre of his birth, per|fectly now, as ye all do see, in all his limmes restored. These be euident argu|mentes not alonely to proue that he is on liue, whom ye suppose to be dead, but to declare also that all mennes hope of saluacion, is to be put in him alone.

[The texte.] And now brethren, I wot that through ignoraunce ye did it, as did also your rewlars. But God (which before had shewed by the mouthes of all his prophetes howe y^e Christe should suffre) hath in this wise fulfilled. Repent you therfore, & conuerte, that your sin|nes may be doen away, whan the time of refreshyng cummeth, whiche we shall haue of the presence of the lorde, and when God shal sende him, which before was preached vnto you, euen Iesus Christe, whiche muste receyue heauen vntyll the tyme, that all thinges, whiche God hath spoken by the mouthe of all hys Prophetes sence the world began, bee restored agayne.

And cause there is none at al, my brethren, why ye shoulde despaire, for it hath thus come to passe according to the will of God and his sufferance. Your offence herein and trespass is partly excused by mans ignoraunce. For his feble and weake body was a lette to you and impedimente, to knowe his diuine power, whiche diuine and godly power, no not your rewlars them selfes knewe perfectly. Whiche thing in him, if they had knowen readily, neuer would they haue been in minde to crucify the Prince of glory.

But so was it expedient for mans saluacion, so had god determined before the beginning, so had he before shewed by the mouth of all his Prophetes, that Messias, whome he woulde sende fynallye to redeme you, shoulde suffer death. Now is god no lyer: whome he promised to send, the same person hath he sent: whom he would haue slayn, euen so, as he woulde haue it, is he slayne. This sacrifice woulde he haue offered vp to satisfy for the sinnes of all the worlde, by you was this sacrifice offered, not without blame to you, but suche as ye shall haue forgyuenesse of, if ye repente that ye haue dooen amisse. And so shall it come to passe, that your offence, whiche you committed to the weale of all men, shall turne to your singular wealth also.

For your pardon is easy to come by and redy at hand. Only be you ashamed of your euill doinges and sorowful, not alonely for this fact, but for al other, and see that you turne to a new life: openly confesse that Iesus, whome ye before haue denied, is king and reowler ouer all: whome ye haue to death condemned, as a person giltye, now doe ye acknowledge to be the very fountain

and giuer of all innocency, and whom ye haue violently put to death, beleue ye to be the author of immortall lyfe. Now is the time of pardon for synne, haste you this meane while to penaunce, and you shall fynde mercifulnes, that whan he shall come eftesones to iudge the quicke and the dead on high aboue in the cloudes,* whome his father once sent simple & poore for your salkes, ye may be able constauntly to abide his presence, whiche shall be terrible to them, and intollerable, whiche hath not be penitent. But suche as for this meane space doe beleue in Iesus name, whome the prophetes hath many yeres ago publyshed to you, and whom we also accordyng to theyr prophecies, beare witnes of, and submit themselves to hym by fayth, puttyng theyr sinne away by penaunce, shall finde there with the righteous iudge, (who hath promised to all menne for fayth in him, and repentaunce of sinne euerlasting health) refreshing. All those thinges are come hitherto well to passe, whiche, as the prophetes hath heretofore tolde, were for to bee dooen and perfourmed. And it is not to bee doubted but God wyll perfourme all the rest also, which he hath promised as faythfully. Iesus

Christ shal come agayne, but by and by shall not he come agayne. For the gospell and chere|ful tidings from god must be preached ouer all the worlde before his cum|ming: In the meane while liueth he in all glory, sitteth and reigneth in high heauens aboue, vntil that prescript time, wherof the Prophetes, Iohel hath spoken and Malachie, whan all thinges shall come by restitution agayne and be made vp, and all at a poynte perfectly finished whiche god hath spo|ken of, by the mouth of all his holy Prophetes, as many as hath been since the beginning of the world. For of this one persone haue al they prophecied.

[The texte.] Moses truly sayed vnto the fathers: Prophet shal the lorde your God rayse vp to you, euen of your brethren lyke vnto me: him shal ye heare, in all thinges whatsoever he shall say vnto you. For the time shall come, that euery soule which wil not heare y^esame Prophete, shalbe destroies from emong the people. All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in likewise tolde of these dayes.

Moses is with you of autoritie most auncient, for vnder his proteccyon, as vnder your chiefe guide and capitain, ye left Egipt, ye traueled through wilderness, ye receiued the lawe, but yet a promyse made he to you of this Iesus of Nazareth whome ye haue flayne speakyng after this manier to the fathers in hys booke of Deuteronomii: a prophete shall the lorde your god reyse vp vnto you, euen from emong your brethren lyke vnto me: hym shall ye heare, in all that he shall saye vnto you. And it shall come to passe, that what soule soeuer shall not heare that prophete, shall be destroyed from emong the people. Now dooe ye acknowelage this prophecye of Moses, relcognise ye the true Moses, knowledge ye that Iesus Christe was borne of Dauids lineage, of the trybe of Iuda, in the Citie of Bethelhem, according to the prophetes sayinges. By this your guide & capitaine, god calleth you out of bondage, to that libertie whiche alway shall endure: by this capitayn hath he disclosed a new law supernal and euangelicall, and by this persone he offe|reth remission of all synnes and lyfe euerlastyng. Moses woulde that all men shoulde heare hym: eche man heareth, that in him beleueth. What per|son soeuer shal beleue in him shal be saued, who that refuseth to beleue, shallbe banished out of the feloweship, & out of the name of the Israelites, & shall peryshe with out all recouery. For without faith in Iesus Chryste, no hope there is of saluacion.

Page [unnumbered]

If you geue faythe to Moses, than muste ye hartely loue Iesus, whome he hath so highly commended to you in his prophecy. Neyther hath Moses alone thus prophecied of Iesus, but all the Prophetes also, from Samuels time vntill Iohn the baptist, hath prophecied, describing his natiuitie, doc|trine, miracles, punyshmentes, infamie, death on the crosse, hys

buryinge, and resurreccion, his goyng vp to heauen, and the sending forth of the holy goste, vpon all that beleueth, whiche thinges euery one are euidentlye come to passe, the spreading of the ghospell ouer all the worlde abrode, and the glorious cumming of the lorde agayne at the ende of the worlde.

[The texte.] Ye are the children of the Prophetes, and of the couenaunt whiche God made vnto oure fathers, saying to Abraham: Euen in thy sede shall all the kinreds of the yerth be blessed: First whan God had reised vp his sonne Iesus vnto you, he sent him to blesse you, that eluery one of you should turne from his wickednesse.

But if that ye in very dede be the prophetes children, wherof ye auaunte your selves, not without a cause, haue ye than no distruste in their promyses: yf ye be the children of the patriarches, whiche wer the chiefe fathers of all your auncestry, vnderstande ye and perceiue that to you pertayneth the coluenaunt and promyse that god made to Abraham, saying: thorow thy sede shall all the nacions of the worlde be blessed. This blessing perfourmed not he in Isaac, for he is dead, and to life is not he come againe, but in Iesus of Nazareth, whom Isaac in figure represented, offrynge hymselfe vp in sacri|fice willyngly, like as Christe obeying his father, was offred as a sacrifice on the crosse. This is that seede of Abraham, wherby shall not onely all Is|raelites, but all nacions also of the worlde, if they beleue the gospels, be dely|uered of the curse whiche is due for sinne, and obteyne therewithal this bles|sing, that after they haue once receyued the holy ghoste they may bee called the children of the liuing God. Wherefore the promise that god made vnto Abraham, perteyneth vndoubtedly to all nacions of the worlde, yet that notwithstanding, his pleasure was to haue you thus honourably preferred, that his promise shoulde firste of all bee profered to you, and that he woulde according to Moses prophecie, rayse one vp of your nacion, and sende to you no meane prophet, but his owne onely sonne Iesus, that shoulde disclose this blessing, whiche god promised to Abraham. This is than that blessing that euery person obeying the woorde of the ghospel, maye vtterly forsake all vice and naughty liuyng, and frankly confesse Iesus to bee the author of mannes saluacion.

The .iiii. Chapter.

[The texte.] ¶As they spake vnto the people, the priestes and the rulers of the temple, and the Sa•duceis, came vpon them, takyng it greuously, that they taught the people, and preached in Iesus the resurreccion frō death. And they laied handes on them, & put them in holde vntyll the next daye: for it was nowe euentide, howbeit many of them which hearde the woordes, beleued: and the noubre of the men was about fyue thousande.

W Hyle Peter that heauenly Oratour, and Iohn his fellow in office wyth hym, were occupied in these and suche o|ther Oracions, exhortyng the people to embrace the gos|pell, without coloure of flattery towarde any manne, en|ducyng them to the knowledge of the trueth by wytnesse of Prophetes, sometymes makyng theym afrayed wyth dreadfulnes of the great Iudgement that was to come, eftesones appeasyng them, and pleasauntly intreatyng, by meanes of an easy waye to come by pardon, euen than ready at hande, and for the certayntyte that was in the promyse of their saluation, sodaynly there came vpon them the pryestes, and rewlars of the temple, accompanied also with Sadduces, who caused them to breake of in the myddes theyr holsome communication. The pryestes and rulers felt themselues in this poynte agre|ued, that men of the laitie, vnlearned, should beare rule in the temple, and teach the people, where none els ought to speake but doctours of the lawe, Phari|seis, and Scribes, and in that also they were offended, that so honourably they spake of Iesus, whom they for a gyltie person had put to deathe, whose name to abolyshe, was theyr earnest desyre and study. But of all other thynges, that set the Sadduces on fyre agaynst the apostles, because they stycked not open|ly to publyshe that Iesus was rysen from death to lyfe, and to promise, that al men thorowe him, should ryse agayne. For the Sadduces beleue nother aun|gell to be, nor soule on lyue, after they be once separate from the body. Wher|fore they coulde in no wyse abyde any rehersall of resurrection. Here doeth now the wycked busshoppes eftsones make assault against the ghospel, which thyng Iesus had tolde before to his disciples shoulde come to passe.* But lyke as mannes malice, the more it wrastled and stroue agaynst Christe, the more it set forth his glorye and renoume, euen so the more they dyd rebell agaynste the preachers of his ghospel, the more vehemently brast out the strength ther|of and vertue. But nowe what do they? They reason not with the apostles, but laye fast handes vpon them, furth awaye they hale them to pryson for a tyme, that they myght be furth cummyng the nexte morowe. For than was euentyde at hande. The cruell and mischeuouse priestes were ready in wyll eluen there furthwith to haue slayne Iesus disciples, but for feare on the other parte, of the people, they stayghed theyr handes, and imagined the meane time some coulourable pretence of that cursed acte, that they myghte appeare to bryng about theyr pretended purpose, lawfully. But as they malyce coulde naught preuyale agaynste Christe, vntyll the tyme was come that he himselfe was contented to dye, so in lyke maner was their conspiracie nought able to doe agaynste Christes disciples, before the day came that the father of heauen had prescribed to eche of them. For Christes power was with hys Apostles. And yet was not that sermon whiche these twoo apostles made, (thoughe it were interrupted by the priestes,) wythout condigne frute. For many that hearde the Apostles preache, were therby perswaded to beleue.

Than was the nette encreased, the lytle grayne of Mustarde sede was stretched out in the bredth, the leuen of the ghospell scattered abrode his ver|tue, in sondry partes. For the faythfull at that tyme amounted to the noumbre of fyue thousande men. Note that the ghospell is a thyng accepted commonly

Page [unnumbered]

and fauoured of the meane people, seldome doeth the nobles of the worlde, well agree with it. Note also the successe of the ghospell. The chiefe of all and capitaines moste excellent, are led to prison. Neither stryued they agayne their guydes, nor any trouble made the people therat, whiche were taught noughte els, but to obey Christe, and to put theyr trust in hym.

[The texte.] ¶ And it chaunced on the morowe, that their rulers and elders and scribes (and Annas the chiefe prieste, and Cayphas and Iohn, and Alexander, & as many as were of the kin|red of the high priestes) gathered together at Ierusalem. And whan they had sette them before them, they asked, by what power, or in what name haue ye done this?

On the morowe, the wicked counsell assembled together, no where in one consent of myndes, but to put Iesus to death, and the trueth to oppresse. The priestes and temple rulers, the elders and auncientes of the people, wyth the Scribes of Hierusalem, assembled in one place together. Besydes these, came Annas thyther, the hygh byshop, and Cayphas in one confederacie with him, by reason of aliaunce: moreouer Iohn and Alexandre, the chiefe at that tyme emong the priestes. And fynally, as many as were of the priestes kinred, emong whome the higher that eche manne was at that tyme in authoritie, the more was he mischieuous. But well it doeth appeare of this theyr busy and paynfull diligence, that it was no common or smalle matter, whyche they so carefully labored to stente. For what should the matter meane that all they should bee afrayed of a fewe persons, men vnknownen, out of reputacion, vn|learned, yea the disciples of a condemned persone, * whiche was crucified? But foorth were brought bothe Peter and Iohn, and for giltie persons, before them were they presented. What simple persone and vnlearned, would not be abashed at the syght of so greate an assemblie, and in autoritie so honourable: fyrst sat downe the stoute stately bishoppes and priestes, with them the heade men of theyr religyon: than next to them the rewlars of the temple, afterwarde the elders among the people, eche thyng there was doen with solemne authori|tie. Euen than consydered the apostles with themselues, the cruel and vnrygh|teous iudgementes that they had vsed towarde theyr maister Iesus.

And yet for all that, stode they in countenance cleare and vndismayed. Their Lorde vndoubtedly and theyr mayster Iesus, had tolde them before that all these thynges shoulde betyde them, and had armed their myndes stowtely to stande agaynst suche casuall aduersitie. Here agayne marke me wel and exam|ple of that iudgemente, that Iesus himselfe was condemned by. Upon the del|maunde of a question, was Christ taken. And here lykewyse enquired they, as concernyng the creple that was healed: by what authoritie, or in whose name doe ye thys? Thys question myghte they haue asked in the temple, be|fore they brought them to pryson, thys thyng myght they haue learned as the people dyd: for Peter declared the cause of this facte euidently. But liefer had they to pyke a quarell with theym. And as for the trueth, afterwarde passed they nothyng vpon: but sought occasion to worke them displeasure. A token this was, that theyr ordre of priesthood should within a shorte whyle haue an ende, seying that they, both faultie and vicious, had nought els to defende their authoritie, but counselles of conspiracie, prysons, and soondrye kyndes of death.

[The texte.]

¶Than Peter full of the holy gost, sayed vnto theym: Ye rewlars of the people, and elders of Israell, yf we this day bee examined of the good dede that we haue doen to the sicke man, by what meanes he is made whole: Be it knowen vnto you al, and to al y^e peo|ple of Israell, that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raysed agayne from death: euen by him▪ doeth this man here stande presente before you, woole. This is the stone whiche was cast asyde of you buylders, whiche is become the chiefe of the corner. Neyther is there saluation in any other. For amonge men vnder heauen, there is geuen none other name, wherin we must be saued.

Nowe what doeth Peter in this case, he that thryse before with an othe denyed his mayster, at the threatninges of a litle poore wenche, being seruauēt? Doeth he tremble for feare? Is he, as one that lacketh his ryght wyttes, dis|mayed? Or cannot he speake? No none of al these. What than? he vndoubtedly was framed after an other sorte. For while Peter lyued after his own will and phantasie, he sticked not to oake and promise of himselfe veray largely & shortely after renneth he awaye, and falsely forswereth himselfe, all promyses whiche he before had vnaduisedly made, cleane forgotten: but in thys place constantly, as one replenished with the holy ghost, reasoned he his cause, with|out any deliberation, fully to an ende: temperyng his tale with woondrefull wysedome, in suche sorte, that neyther his free talke was to any man reproche|full, neyther of his softe and ientle speache appered any feare to bee in hym or flattery, but his endeuour was

with all his wel decked eloquence, this to per|swade, that Iesus was the authour of mannes saluation.

Than Peters woordes that he spake to them, were these: ye that are princes, the Rulers of the people, and elders, gyue eare vnto me: trewly muche mar|uell had I wherfore and why we were commaunded to pry•on, seying that we knowe of none haynouse cryme that we commytted, and because prynces are not wont to impryson men, but for theyr wycked doynges. Now yf <◇> haue no cryme, as I can heare, to bryng in against vs, neyther any mischeuous dede to laye to our charge, but that ye wyll examyne vs of a good turne whiche this man hath gotten beyng now whole and sounde, who was before weake, and shronke together, I wyll not stycke to declare to you the cause & manner ther|of. For it belongeth to our office gently to make accoumpte or declaration of Christes fayth, to all that be desyrouse to learne. Wherfore, be ye all well as|sured of this, not only ye that are the chiefe and head menne, but all ye also which be the commons of Israell, (for the doctryne that we teache pertayneth to al mennes saluacion, whether they be prynces, and of the nobilitie, or els of the comminaltie,) that this man, whome ye see stande by vs in lymmes both whole and sounde, who was wonte before, as it is not vnknownen to you, to be caryed of porters, nowe hath obtayned this benefite of health, neyther by magikes art, nor by mans power, neyther yet through our deseruynges, but by inuocation of y^e Lord Iesus Christ of Nazareth, whom ye, but few dayes agoe, vpon sentence gyuen of Ponce Pilate, nayled fast vpon the crosse. But God hath raysed hym from death, and freely geuen him rule ouer all, in life euerlastyng. Therefore the strength & vertue of his name, worketh now effec|tually thesame thyng in healyng men and sauynge theym, that he hymself was wunte here on yearth, to woorke. No doubt, this is it, that the Prophete Da|uid heretofore spake in his psalme of a stone that man should reiecte, but God

Page [unnumbered]

shoulde see it highly exalted. This Iesus of Nazareth is the very same stone, whiche ye in buyldyng of your Synagogue, refused. From the whiche buyldyng ye threwe hym awaye, as an outcaste, but God hath made him the heade corner stone, to holde streight together, by his diuine strength and power, the whole churche, whiche is for to be sette vp and buylded, both of Iewes and Gentiles. For this persons sake, our father of heauen profereth all men salluacion, and there is no hope at all for any manne to be saued, but thorowe Ie|sus. I knowe well that Moyses, the patriarches, and prophetes, are in holye and auncient authoritie with you. But so was it thoughte good to the father of heauen, that his sonne alone should woorke all mennes saluacion, whereof he would him to be called Iesus. Any other name haue not we already vnder heauen, nor in tyme to come shall haue, whereby we must be saued. Than haue ye no cause to meruayle that this creple was

hable so muche to obtaine, at thin[uocatiō of this name, seyng that he hath worthely merited and deserued health euerlastyng, for all persones that calleth vpon him.

[The texte.] Whan they sawe the boldenes of Peter and Iohn, and vnderstoode that they were vn|lerned and lay men, they marueyled, and they knewe them, that they had beene with Ie|su: and beholdyng also the man (whiche was healed) standyng by them, they coude not saye agaynste it: but comman•ded them to goe asyde out of the counsell, & counselled almong themselues, saying: what shall we do to these m•n? For a manifest sygne is doen by them, & is openly knowen to all them that dwell in Ierusalem, and we cannot deny it. But that it be noysed no farther abroad among the people, let vs threaten & charge them, that they speake hence forth to no man in this name.

Whan Peter had spoken these woordes, as many as were in that counsell, beholdyng both in Peter and Iohn, free courage and stedfastnes of mynde, whiche appered to their very countenance: and perceyuyng also, that they were of the comens, men vnlearned, wondered greatly wherupon they should beare themselues so bolde, howe they came by suche eloquence, and so perfyte vnderstandyng of the prophetes. In conclusion, they came into remembraunce of theym▪ howe they had kepte company with Iesus, whome they theymselues knew certaynly to be slayne of enuy. They were in a great perplexitie, by reason that they, beyng of the base sorte of men, and vnlearned, were so bolde spil|rited, & so free of •ong and liberall, who neither for the deadly paynes whyche theyr mayster suffred, neither for the honour & authoritie of so famous assem|bly, were troubled any thyng at all in mynde. They behelde the man hymselfe present, well knowen with all the people, who beyng borne notably lame, than myght walke cherefully. Sodaynly was this myracle wrought, not in any se|crete place, but before the temple doore, not by magikes arte, but at the inuol|cacion of Iesus name, whom they supposed deade. The facte was so euident, that they could not well deny it. And occasion had they none to finde faulte with them. For what is more worthy the fauorable reporte of many, than to make a wretched lame creature whole wythout rewarde. None aunswere therfore make they to y^e apostles, for nought had they to aunswere: as for that whiche was alreadye done, they coude not disproue, and to allowe the same, they would not. Wherfore vpon commaundement geuen to the apostles, that they with the healed person also, shoulde departe out of theyr assembly, they fell in consultacion, and layed theyr heades together, saying: what shal we doe

with these men although but rude and rascall? for why? This notable

miracle which was set forth by them, is better knowen withall that dwell in Ierusalem, then we shalbe ha•le to disafirme. If we deny the facte, we shall gaine vs nought els therby, but shame, and dishonestie: yf we condemne and punyshe them, we shall seme voyde of all mercye, and cleane wythout iustice, and the more shall we styrre vp the people agaynst vs. There is none other counsell for vs to take, but some more quiet waye muste we folowe, and prouide that this euill (howe soeuer it hath sprong) creape no further abrode, neyther bee published among the people. For all suche maner sores, or poyntes of infecciō, whan they are once sprong in a cominaltie, be wonte, yf a man vexe and anger them, to waxe stronger, and with a violent rage further to go abrode, than yf they were made lyght of.

It semeth therefore a good waye for vs, to holde of our handes from them, but let vs make them afrayed with sharpe and cruell threatnynges,^{*} that they make from henceforth no mencion of Iesus name to no manne on lyue, whelther he be Iewe, or of any other nacion. This theyr coūsell, which was as follyshe as myght be spoken, pleased all the whole assembly, and euery man with one assent, agreed therto. For than had they perceiued that the apostles were valiaunt of courage, and would not alter or chaunge their myndes. Thei per|ceyued lykewyse, that this miracle was not vnknown to all the people, they were not to learne that Iesus name was with them of no small efficacie, and for mans health a present remedy. Howe could they than for shame commaūd, or what hope had they to haue that name kepte vnder, specially seyng they myght thorowe the selfesame name, attayne vnto eternall saluacion? Suche verely are the counsels of prynces, of Byshoppes, priestes and of other the chiefe of the comminaltie, as ofte as they gather theyr assemblyes together, by policie of mannes witte. Sometime there be amonges them, whiche canne playnely see what doeth well agree with good reason, but yet they perceyue in folowyng of thesame, some losse should ensue of their renowme, decaye of ry|ches, or some other suche lyke incommoditie.

[The texte.] ¶ And they called them, and com•aunded them, that in no wyse they should speake, ne teache in the name of Iesu. But Peter and Iohn answered, and sayed vnto them: whelther it be right in the sight of God to herken vnto you more then to god, iudge ye. For we cannot but speake, that whiche we haue sene and heard. So threatned they them, and let them goe, and found nothyng howe to punyshe them, because at the people. For all men prayed God because of that whiche was doen: For the man was aboue fowertie yeare olde, on whom this miracle of healyng, was shewed.

Whan eche of them had well allowed this decree, they called in the apo|stles, it was declared to them in name of the whole counsell, that they shoulde teache no man on lyue, Iesus doctrine: ne make in any wyse mencion of hys name, eyther by stelth vnwares to them, ne yet in hearyng of any multitude, neyther openly, ne priuely at home, or els abrode. O the

folyshe wysdome of the worlde, they could not kepe him in his graue whan he was deade, & nowe goe they about to bury or suppress the name, whiche is wunte alwayes after death, to be better knowen. Peter and Iohn, after the counsels decree was rehearsed them with solempne authoritie, made this aunswere thereunto very constauntly, but without any woorde spoken to mans rebuke: Iudge ye your

Page [unnumbered]

selues that knowe the lawe, whether it be well before God that we shoulde be more obedient to you, than to Gods commaundemente. God hath heretofore sayed by the mouth of his Prophetes, that it should euen thus come to passe, Christe the sonne of God thus commaunded vs, and so lykewyse that heauenly spirite, whom he promysed vs to sende downe from his father, in fourmeth vs secretly, and putteth into our myndes, that we should for all mennes saluacion, publyshe the name of our lorde Iesus Christe, bearyng wytnesse also to that that we haue sene and heard. Yf ye mynde to be of an vpright iudgement, ye also will submit your selues to the wyll of God. If not, whatsoeuer ye decree of vs, truly we may not otherwise do, than speake that we sawe with oure eyes, what we heard with our eares, and that God, who ought to bee aboue all men obeyed, would haue preached abroad to all men. Whan the counsell had hearde of them this aunswere, so wysely made, and franckly, they wente nought els about, but to make them sore afraied wyth threatnynges. Alas, a counsell without all hope of recouery, they haue no argument to perswade: no reasons or causes, why they shoulde rebuke: neyther testimonies they haue of scripture, wherewithall to teache. Their whole authoritie is but threatnynges. O the wicked conscience alwayes fearful. Their desyre was to punishe the innocentes, a malicious will was ready in them, but they beyng as they were, prynces, yet were afraied of theyr symple poore subiectes, mē in publike office, in dreade of pryuate persones, many in numbre, in feare of fewe, yea men delfensed, of them that were vnarmed, men of learnyng, of men vnlearned: as for thapostles had neither any retinewe nor garde for their defence, nor bandes of noble estate assured to them. But lordes they were of that, that no yearthly power was hable to geue,* as to make the lame at the name of Iesus Christe, to aryse and walke. To do man good, thapostles were in power myghtie, but as touchyng hurte they were voyde of all strength. And so were the apostles for that tyme dimissed of that counsell, beyng charged with their sore threatnynges. Yet had not the chiefe counsellers cast of theyr cākred malice, but differred it in mynde to get afterward some other occasion. For they could fynde no waye to punishe them, and that because of the people, whome they feared, hauing no regarde in themselfe at all to god. For all men highly praised them, as touchyng that miracle whiche was done, in healyng the lame crippe. And eche manne noted it the more, bycause the persone in whome this miracle

was wrought, was about fowertie yeres of age. So was he borne, and thus many yeres set forth this begger to the open sight of the worlde, his infirmities, so that no man could accuse or finde fault with their doings, as though his impediment had been counterfeite, or else some light or small deformitie not worthy consideration.

[The text.] Assone as they were let go, they came to their fellowes, and shewed all that the hie priestes and elders had sayed. And when they heard that, they lift by their voices to god with one accorde, and sayed: Lorde, thou art God, whiche hast made heauen and earth, the sea and all that in them is, which in the holy ghost, by the mouth of thy seruauent Dauid our father, hast sayed: why dyd the heathen rage, & the people imagine vaine thinges: The kinges of the earth stode vp, and the rulers came together against the Lorde and against his anointed.

Then Peter and Iohn being dispatched of the counsell, returned to their

Page xx

company, being then in their high parlour altogether careful in mynd what end should come of that consultation which was in hand, and rehearsed to them in order all the whole matter, what the princes had layed to their charge, and of the answer that they had made thereunto. The inward true love that each one bare to other, replenished their heartes vpon these tidings tolde them, with exceeding love. The disciples were glad that the chiefe and pieres of all thapostles were dimysed. *Thapostles on the other parte reioysed in the bounteousnes of their lorde, by whome his disciples attained vnto such love.

God after this maner and sorte tempereth all thynges in his seruantes, so that with sorowe he mingleth ioy, to the end that they may be hable patientlly to suffer, and endure aduersitie, and that they on thother syde may for glad some thynges, render hertie thankes, and in heauinesse pray vnto the Lorde. After the whole company had then heard the apostles tale, they spake aloud with one assente vnto the Lorde, of whose goodnes the gospell had begon to haue right good successe, & sayed: Lord God omnipotent, that madest thorow thy worde, heauen, earth, the sea, & whatsoever is in them contained, whose moste blessed will no power of man is able to withstande: whose eternall decrees, no mans conspiracie is hable to empayre, for all that now we see here brought to passe, thy blessed spirite hath spoken of before, by the mouth of thy faythfull seruauent Dauid our Patriarche, saying: Why do the heathen rage and the people imagine vayne thynges? The kinges of the earth stande vp, and the princes hath gathered themselves together against the Lorde, and against his

Christe: All we recognise trueth in this prophecie. For what he sawe to come, beyng than enspired with thy holy spirite: that see we both doen in very dede, and the doyng of thesame.

[The texte.] For of a trueth agaynste thy holy chylde Iesus, whom thou hast enoynted, bothe Herode, and also Poncius Pilate, with the Gentiles, and the people of Israel, gathered themselves together, for to do whatsoeuer thy hande and thy counsell determined before to be done. And nowe lorde, behold their threatenynge, and graunt vnto thy seruantes, that with all confidence, they may speake thy woorde. So that thou stretch fourth thy hand, that healyng, and signes, and wonders, be doen by the name of thy holy child Iesus. And assone as they had made theyr praier, the place moued where they were assēbled together, and they were all fylled with the holy ghost, and they spake the woorde of god boldely.

For in this cite whiche professeth holines, both Herode, and Ponce Pilate yearthly prynces, with the heathē, and people of Israell, gathered themselues together, agaynst the maister and capitayne of all holynesse, thy holy chylde Iesus, whom thou haste enoynted with an heauenly oynctment, forecastyng with theyr wicked counsell, to bryng those thynges to passe, whiche thou of thy power inuincible, and eternall decree, haddest determined to bee doen for the saluacion of man. But whosoever conspireth agaynste thy sonne Iesus, sent downe from the, he conspireth agaynst the. And beholde a great assembly of the chiefe rulers, are cum eftsones together, to conspire agaynst the holy and blessed name of thy sonne Iesus. But lyke as thou dydest reyse Iesus from death beyng slayne of them, and aduaunced hym to heauens, as partener of thy kingdome, dysapoyntyng them of theyr purposes, euen so see nowe vnto theyr threatening, that they in no wyse preuayle, but strength & courage thy seruantes, that they may with moste stedfaste boldnes, vtter the ghospell, whiche is not mannes woorde, but thy woorde, that is to saye, brought downe

Page [unnumbered]

from thee to earth, by thy sonne for all our sakes: and lyke as thy miracle in makynge whole the lame creple, allured many to professe the name of Iesus, and feared the prynces, whiche were all bent in conspiracie agaynst his glory, euen so vouchesafe to ayde them nowe in tyme to come, wyth thy almyghtye power, that by meanes of healyng, & workyng of wondrefull miracles thorow the holy name of thy sonne Iesus,* the glorie of thy ghospell maye the clearer shyne and further abrode, while they that rebell agaynst the and thy sonne, doe rage all in vayne.

Whan they had thus made theyr prayer with one accorde, the place where they together stode, trembled. Which thing betokeneth that their prayer was gracious^l heard with the lorde, an^o their desire ratified. For there is nothing so effectuell, as is the prayer of the church in one whole consent.

Uerely it ought to be of no small strength and power, that was hable to shake the earthe whiche is not of it selfe mouable. This was no voyde token, for the lyuely strength of the holy ghost was forthwith in thē all renewed and augmented,^{*} in somuch that they would not for all suche threatnynges as the prynces made, concele and hyde the ghospell, but preached the name of theyr maister Iesus more stedfastely, and more frankely, yea more of theym also in numbres than before. For suche is the nature of the ghospell as touching his encrease, that lyke as Safron and other thynges many moe come forth, although they be yll handeled, more plenteously: euen so aryseth vp the ghospell agaynst the assaults of the worlde, and the sooner by wrastelyng therewith, o|uercommeth thesame. The faithfull that professed the name of Iesus, amoun|ted than within fewe dayes to a woondrefull great numbre.

[The texte.] And the multitude of them that beleued, were of one herte, and of one soule. Neyther sayed any of them, that ought of the thinges whiche he possessed, was his owne, but th^oy had all thynges common. And with great power gaue the apostles witnes of the resur|rection of the lorde Iesu. And great grace was with them all. Neyther was there any a|mong them that lacked. For as many as were possessours of landes or houses, sold them, and brought the pryce of the thynges that were solde, and layed it downe at the apostles feete: And distribucion was made vnto euery man accordyng as he had nede. And Ioses, whiche was also called of the apostles, Barnabas, that is to saye the sonne of consolac|ion, being a Leuite, and of the coūtreys of Cypres, where as he had lande, solde it, and laied the pryce downe at the apostles feete.

And yet that thou mayest vnderstande howe this theyr consent of myndes came not of mannes policie, among so many together in one companye, there was no ambition at all, no enuy, no brawlyng, no stryuyng, but in suche con|formitie of mynde and peaceable quietnes of herte were they all, as a m^onne would haue thought them all, to be of one harte and one minde. For than was eche man at a poynte with himselfe no longer to folow his owne mynde, which is in all sortes of men so diuerse, that vnneath a man maye finde two brothers germane, that can agree betwixt themselues. But as for this company, Iesus was the ruler of them all by his owne blessed spirite. From thence proceded that so great a consent of so many persons together, one vnlike an other, either in kinred, age, or worldely substance, insomuche that not onely those thynges were commen amongst them, whiche eche man is wonte to departe one to o|ther, withoute losse to the geuer, of the whiche maner thynges, bee learnyng, counsell, admonicion, consolacion and exhortacion, but temporall possessions also, whiche are

cōmunicate to other, not without dammage or losse to the pos|sessour, and therefore scarcely may a man fynde any, that can be content to be in

this poynte liberall. But suche thinges amongst them all were so common, that no man would somuche as once challenge any thyng of all that he posses|sed, for his owne. Wherefore he that gaue any of his owne goodes, looked for no thanks at their handes that receyued thesame, because he thought all that was geuen, to be hys owne propre good, that had nede of it, and hymselfe a robber and no iust person, yf he should withholde any thyng, that his brothers necessitie requyred. But the apostles, which were as chiefe pieres of thys newe citie, beeyng dispurueyed of worldely goodes, but ryche in gyftes of the holy ghost, augmented theyr company euery day more than other, bearyng wytnes of our Lord Iesus Christes resurreccion, w^twonderfull great stedfastnesse of mynde, and myghty power in working of miracles. For his resurreccion was pryncipally to be perswaded by witnes of miracles. For many one at his death had been present, and not a fewe had been pryuy to his buriall. And so lyued thys newe comminaltie vnder ryght valyaunte Capitaynes, hauyng aboun|daunce of all thinges, for what they lacked in goodes, was supplied and borne out, with mutuall loue and concorde. For although many one were poore, yet was there none amongst them that lacked. For as many as were possessio|ners, eyther of landes, or houses made sale of them, and brought y^e pryce ther|of, and laied it at the Apostles feete, that they whom reuerently as fathers they regarded, myght distribute the same goodes in common, at theyr owne pleasure. Fynally there was no lesse vp|ryghtnes amongst them, that dealed the pryce of mennes possessions, then was with those whiche brought it. Trueth and vp|ryght dealyng is seldome founde among stewarden of housholde, and layen out of money. But here was that distribucion made among them, ac|cording to euery mannes necessitie, without any choyse had of persons.

There was in this company,* one Ioseph, whome the apostles by syrname called Barnabas, whiche woorde in the Sirians toung betokeneth sonne of comforte, by bloud and auncestry, a Leuyte, borne in Cipres. This Ioseph bycause he dyd excell among other in great gyftes, and qualities of the mynde, by reason wherof he was called Barnabas, for the ioyfull comforte that the multitude had of his accesse, was an example for many to folowe that lybera|li•ie, whiche was semely for the ghospel. For wheras he had lande in Cypres, he solde it, and brought the pryce therof, and layed it at the Apostles feete, as though it had been a vyle thyng and woorthy to be despised. But yet were the Apostles of suche holynes, that they would take nothyng therof for them sell|ues, aboue other.

[The texte.] ¶ A certayne man named Ananias, with Saphira his wyfe, solde a possession, and kepte awaye parte of the pryce (his wyfe also being of counsell) and brought a certayne part, and layed it downe at the apostles feete. But Peter said: Ananias, howe is it, that Salthan hath fylled thyne herte, that thou shouldest lye vnto the holy ghost, and kepe awaie part of the pryce of the landes? Pertayned it not vnto the only & after it was solde, was it not in thyne owne power? why hast thou conceiued this thing in thine herte: thou hast lyed, not vnto mē, but vnto God. Whan Ananias heard these wordes, he fell downe, and geue vp that ghost. And great feare came on all them that hearde these thynges. And the young men arose vp, and put him aparte, and carryed him out, and buried hym.

Page [unnumbered]

B Ut lyke as Barnabas playne trueth without colourable deceite, moued many to folowe his lyberalitie, so was here an exāple to put al people in feare, that in matters of spiritual charge, one should not deceyue an other. For the holy ghost loueth playnes of hearte, and hateth al deceite & dissimulacion. In like maner Iudas among the twelue Apostles, was an example, that no man shoulde put affiaunce in hymselfe, but that eche manne should with all carefull diligence, continewe in doying his dutie.

There was of this companie, a certayne man called Ananias, one farre vnlyke vnto his owne name, because he thoroughly not consented to the gracious fauour of God. This Ananias had a wyfe called Saphira, not vnlyke vnto the housbande. Whan that Ananias, more ambitious of honour, thē desirous of perfite holynesse, sawe dyuerse persons hyghly commended of all menne, for their free & sincere lyberalitie, he solde his lande: & laied vp parte of the money, his wyfe being pryuy therunto and allowing the same, that of the two partes, wherein his money was deuided, the one shoulde purchase him prayse of the people, with an estimation also or fame of holynesse, the other woulde he kepe for hymselfe, yf any nede should happen, distructing doubtlesse the holy ghoste, and more caring or prouiding for hymselfe then for the whole company of his brethren, rekenyng thus with hymselfe: yf other dye for hunger, I am sufficiēly prouided for. Suche forecasting was not besemyng a man that should put his whole affiance in Christe, who promysed that they shoulde wante nothyng, that seketh for the kyngdome of god and the rightwysenes therof: neyth^r was this imaginacion mete for hym whiche shoulde bee of one will wyth other, and of one mynde. Whan he had brought to the apostles feete, parte of the money, ^{} that his liuelode was solde for, Peter vnderstandyng by

inspiracion of the holy ghoste, whiche was in him aboundantly, the mannes vngodly dissimulation, sayd: Ananias, where as thou hast once dedicate thy selfe to the holy ghost, and seen his power by so many tokens evidently declared, why hast thou suffered the deuill nowe eftesones to put this in thy mynde, to take by stelth awaye, parte of that money, whiche thou receyuedst for thy lyuelode, as though thou couldest face downe the holy ghost with a lye, who can in no wyse be deceyued, and to bryng into this companie suche a presidente, moste daungerouse? If we had constrayned thee to sell thy liuelode against thy will, some cause peradventure it might haue been for to dissemble, nowe sence thou diddest this of thyne owne free wyll, whiche thou haste done, to what purpose auayled it to deface that thyng with hypocryse, whiche should haue bene to othre an example of liberalitie? Mightest not thou haue kept thy lande in thyne owne hand, yf thou wouldest? and moreouer, after thou haddest solde it, couldest not thou haue reserued the money wholly vnto thy selfe? They for theyr trueth & playne dealyng, are well commended, whiche of theyr owne free will, bringeth forth all that they haue. For we enforce no man thus to doe, yf he be not willyng to thesame. Upon what occasion than hast thou stablyshed in thy minde, thus to dissēble in this matter? It is not man that thou hast made this lye vnto, but almightie god. Yf thou thinkest that god may be deceyued, thyne opinion of him, is false and vngodly. But yf thou beleue that he is pryuie to

all thynges, eyther thou despisest his righteousnesse, or els thou thynkest that he fauoureth falsehood.* Ananias than perceyuing that thapostles knewe hys falsehood, sodaynly fell downe, as one that had be stricken to the herte with a sharpe rebuke, and yelded vp the ghoste. One for an example suffered death, that many myght be therby preserued. For after that this facte was bruted abrode, it made many sore afrayed, that none durste enterpryse any suche lyke offence against the holy ghost: Young men remoued thence the dead corse, and whan they had carryed it forth, buried it.

He deserued not to be buried, yet ought he thence to be remoued, lest his dead body should infecte that pure and holy companie. Here peradventure some wyll meruayle at Peters sharpnes towardes Ananias, that but late before so entely entreated them, that had crucified Christe, to receyue pardon for their offences, ascribyng all that was doen to ignoraunce, and proferyng the peny|tent person, health of soule euerlastyng. But here rebuked he this person so sharply for withholdyng a small porcion of money, contrarye to his lyberall promyse, that there was no hope at all for him to come by pardone. For why? Iesus the Lorde, that had geuen commaundement for all men to be called by meane of baptisme, to their

saluacion, pardonyng theyr offences, woulde teache by the example of violent death in a fewe persons, howe muche the offence is more greuous to fall in synne after baptysme, and lyght receyued of the ghospell, not now of any vnadusednes or ignoraunce, but of a wilful dissimulation. And Peter knewe that the moste pestilent plague that the plaine simplicitie of the ghospell could haue, should spring of dissimulaciō & auarice, and therefore euen at the begynnyng of the churche, a notable example was openly set forth, to admonishe all people, y^e none should escape, whosoever folowed the steppes of Ananias, the vengeaunce of god, although that his offence were not in this world forthwith punished. As for the losse of the money, was not here rekened vpon, but his mystrust in God, and mocking of his holy spirite. Peter hymselfe punished not the person, but for his soules health sharply he rebuked him. But bycause he neyther brast out into wepyng, nor expressed any woorde at all of repentaunce, God toke vengeaunce on hym.

And thus of goddes wonderfull mercy towardes manne, one was stricken, that many might be sauēd. An example of iustice was set forth towardes hym that dyed, and mercy besydes was largely powred out on many one that toke heede, at his example, to eschewe synne.

[The texte.] And it fortunēd (as it were aboute the space of thre houres after) that his wife came in, ignoraunt of that which was doen. And Peter sayd vnto her: Tell me, sold ye not the lande for so muche? And she sayd: yea, for so muche. Than Peter sayd vnto her: Why haue ye agreed together to tempte the spirite of the Lorde? Behold, the fete of thē whiche haue buried thy housband, are at the doore, and shall carry thee out. Than fel she downe strayghtway at his feete, and yelded vp the ghost. And the young men came in, and found her dead, and caryed her out, and buried her by her housbande. And great feare came on all the congregacion, and on as many as heard it.

And as it were about the space of thre howres after, beholde the wyfe of Ananias, not knowing what had chaunced to her housband, (as folkes knowe lafter almoste then other, what euill is done at home in theyr owne house,) came in, beyng priuy to that her housbandes craftie deceyte, and in wyll ready also for her parte, to gette vayne prayse: vnto whose vngodly imaginacions, Peter aunswered, saying: tell me woman, solde ye the lande for so muche, and for

no more then this? She muche lyke to her housbande, aunswered without any shame,* yea verayly for somuchē haue we solde it. Than Peter sayd to her: why hast thou with thy housbande together agreed to tempte wyth a lye, not vs, but the spirite of the lorde, whom ye see workyng in vs? But

forasmuche as it liked thee to be felowe wyth thy housbande in this wicked dissimulacion, thou shalt be lyke wyse partener with him in punishment.

Beholde they stande at the doore, whiche buried thy housbande, and the selfe same persons shall carry the out. She than immediatly as these woordes were spoken, fell downe and yelded vp the ghoste: In went the young menne vpon thesame, and founde the woman deade. Than they carryed her foorth, and buried her by her housbande. A sharpe example this was, but yet profitble for manne, and not ofter put in vre, than once of thapostles. And yet did not Peter, the ientileste creature that than was lyuyng, inflycte thys punishe|ment, but as he that was inspired with the holy ghost, expressed it in woordes. For Peter than knewe by secrete inspiration of the holy ghost, what was al|ready doen, and what was for to be doen. God to whom all thynges be kno|wen, wyll see thē punished, that vnder couloured falsehood, doe mocke apostol|lyke persons, though that they be suche, as may be deceyued. For all men hath not all tymes that gyfte of the holy ghost, that Peter had at that tyme. Nowe marke howe happily of an euell occasion it succeded. Wondrefull great feare sprang through the whole Church of the faythfull, by meanes of that deathe whiche these twoe persons ryght woorthyly suffered, yea, other also that than beleued not, were stricken with feare of this example.

[The text.] ¶ By the handes of the apostles, were many signes and wonders shewed among the people. And they were altogether with one accorde, in Salomons porche. And of the o|thers durst no man ioyne himselfe to them: neuerthesse the people magnified them. The number of them that beleued in the lorde both of men and weomen, grewe more & more: insomuche that they brought the sicke into the streates, and layed them on beddes and couches, that at y^e least way, the shadowe of Peter when he came by, might shadow some of them, and that they myght all be deliuered from theyr infirmities. There came also a multitude out of the cities round about, vnto Ierusalem, bringing sick folkes, and them whiche were vexed with vncleane spirites. And they were healed euery one.

Moreouer many and great myracles, were wrought among the people by the apostles, wherby it myght playnly appere to all men, that this notable efffecte came to passe by some dyuine power, aboue al strength of man. And as many as sticked to the ghospell, abode all with one accorde together in the porche, * called Salomons porche. For than were not they desyrouse to be hyd in corners, but the tyme requyred, that the candle beeyng set vpon the candle|sticke, shoulde gyue lyght to all that entred into the house. As for the others, which had not yet by baptysme booked themselues as souldiers, to fyght vn|der the baner of Christes capitayne, none durst company with them. For they perceyued this sorte of people to be dedicate to God, and holy, and therfore of a certayne reuerent feare, withdrewe themselues from theyr company, lyke as the temporall sorte of men are wonte to drawe

backe frome halowed thynges, whiche be for euer dedicate to the temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue or giftes of god, whiche clerely shone in them. And notwithstanding that the example of

Ananias & Saphira had made many one sore afrayed, that none durst frame themselues after a counterfeyte fashion vnto their coumpanie,* yet after thys the multitude of the faythfull encreased euery daye, in numbres more and more, both of men and women, insomuche that commonly they would bryng forth the sicke folkes into the stretes, and suche as were not able to go on foote by reason of great sickenes, those set they out abrode vpon couches and beddes, that agaynst Peters cūmyng, his shadowe as he passed by myght at the least wyse ouershowe some of them. Verily in them was that promyse perfourmed, whiche Iesus the Lorde had made, speakyng thus of hys disciples: and greater thynges than these be, shall they doe.

Iesus healed some persones by touching the hemme of his garment▪ but no man healed he by touching of hys shadowe. The fame of theyr myracles, spred euery daye further abrode, insomuche that a great multitude of people, came out of the cities bordering nigh there aboute, vnto Hierusalem, bryngyng with them, those that were sun-dry wise diseased, and troubled of vncleane spirites, whiche were made whole euerychone. In suche a wondrefull successe of thynges mete, it were for vs to obserue howe sobre and demure the Apostles were at all times, who claymed no renoume or glory for theyr doynges, but referred all prayse that was gyuen them to the name of theyr maister Iesus.

[The texte.] ¶ Then the chiefe prieste rose vp, and all they that were with him (whiche is the secte of Saduceis) and were full of indignation and layed handes on the Apostles, & put them in the common pryson. But the Aungell of the Lord by nyght, opened the pryson doores, and brought to them forth, and sayed: go, and stande and speake in the temple to the people, al the woordes of this lyfe. Whan they hearde that, they entred into the temple early in the mornyng and taught. But the chiefe priest came, and they that were with hym, and called a counsell together, and all the elders of the children of Israell, and sene menne to the pryson to fet them.

After that the name of Iesus Christe began in this maner to be known wonderfully well with all men, and the swete odour of the ghospel, to spreade it selfe euery daye farther abrode: Byshop Annas a prelate of false religion, could not abyde the encrease of this trewe religion. Besydes all other, namely they that were of the Saduceis secte, toke his part, forbycause the Apostles beare witnesse pryncypally of our maister Iesus Christes

resurrection. Whiche thing caused the Phariseis, that defended the resurrection agaynste the Saduceis, to be more quiet towards the Apostels. It had afore been decreed, that this busynesse, shoulde be layed on slepe, by dissemblyng therat for a time. But maliciouse enuy go•te the vpper hande of this theyr decree or counsayle, and furyousnesse in them, shooke of all feare. For the head priests, whose mynde Sathā troubled with enuy, beyng assisted with the Saduceis, set hande on the apostels, & had them to warde, laying them in no priuate prylson, as though they shoulde bee examyned vpon suspicion, but in a common pryson, as though they had be taken in some manifest acte of myschiefe. A pryson was chos•n oute veray strong,* leste they myght by some meane escape, or els be taken awaye through some commocion of the poeple. But the holy woorde of the ghospell, can neyther be bounden, ne kepte in prison by mannes wytte and policie. For Iesus, who is the defendour of his owne elected, sen•e his Aungell, that opened by nyght the pryson doores, and brought them forth and sayed: be ye nothyng vnquieted in mynde wyth these maliciouse priestes, but rather holde on the holder, as ye haue begonne. Go your waye, and in the

Page [unnumbered]

temple steppe vp and preache to the people, what soeuer he gaue you in com|maundement to preache to all nations of the world. The time was once, whan he would not suffre you to publishe him for Christe. But nowe is cumme the tyme, that he spake of to you, saying: there is nothyng hyd that shall not bee openly shewed, and what is whispered in your eare, that preache ye vpon the house toppes. The apostles beyng encouraged at this the angels exhortaciō, came into the temple early in the mornyng, and according to their accustomed manier, taught the people, whiche were many there in nombre. The high bilshop beyng ignoraunt what was doen by nyght of the angell, ioyned himselfe in confederacie wyth the Saduceis, and certayne other supporters of that willfull mynde that he was of, and came into the counsell house. Thither was callled all the whole counsell of prestes, of officers and temple rulers, with all the whole ordre of elders among the people of Israell. For than were they all the sorer incensed agaynst them for theyr disobedience, and had determined to ordeyne some crueller punishement for theym: But here consider in the meane whyle, good reader, the malicious impudencie of the priestes, that where as they had no iuste matier to lay to the Apostles charge, yet brought they aboute in their great assembly, what euer they lusted: because theyr sentence, whyche was cursed and vngodly, shoulde appeare in that, that it was decreed by con|sent of the whole counsell, good and ryghteous. After that the head men were sette downe eche one in his place after a stately manier, the sergeauntes were sent, to bryng forth thattached persons before them, into theyr sessions.

[The texte.] Whan the ministers came, and founde them not in pryson, they returned and tolde, saying: the pryson truely we founde shut with all diligence, and the keepers stāding with|out before the doores. But whan we had opened, we founde no man within. Whan the chiefe preist and the rewlars of the temple, and the hie priestes heard of this, they doub|ted of them, wherunto this would growe.

The sergeauntes came vnto the pryson, they founde the keepers watchyng at the pryson doore. The doore was set open. But whan they were come in, none of the apostles coulde they fynde, nor any prynt or token, what way they had escaped. Than went the ministers backe agayne vnto the counsell, and tolde them what they had sene. We founde, sayde they, the pryson on euery side surely shutte, and the keepers standyng fast by the doore. But whan the doore was open and we let in, no man founde we there. All they were muche troubled in theyr myndes at these tidynges, and specially the temple rewlars and the head pryestes, and as menne beyng at theyr wittes ende, dowted sore what ende should ensue of this busines.

[The texte.] Than came one and shewed them: Beholde, the men that ye put in pryson, stande in the temple and teache the people. Then wente the ruler of the temple, with ministers, and brought them without violence. For thei feared the people, lest they should haue ben sta|ned, and whan they had then brought them, they set them before the counsell. And the chiefe priestes asked thē, saying: did not we streightly cōmaund you, that ye should not teache in this name▪ And beholde, ye haue fylled Ierusalem with youre doctryne, and intende to brynge this mannes bloud vpon vs.

The meane time that they were in suche doubt, whiles they were trembling for feare in their consultacion, in came one y^e troubled more their myndes with

heauy tydynges, saying: beholde, the men that ye emprysoned yesterday, nowe stand in the temple, teachyng no smalle nnumber of people. Than the temple|rewlars, bycause it perteyned peculiarlye to theyr office to see that nothyng should be other wise doen in the temple then ought to be, toke theyr waye, ac|cording to the priestes commaundement, vnto the temple, with a company of seruing men, for theyr garde agaynste all assaultes or violence of the people: They founde them lyke as it was reported,* standyng in the temple, and prea|chyng Iesus to a great sorte of people. Albeit they laide no handes on them, lyke as they had doen before. For they sawe there

present a great numbere of people,^{*} & were afrayed themselues lest they, yf any commocion should haue rysen among the people, should be stoned. But neyther was that companye of suche a sorte, that would make busines, neither thapostles those persons, that desyred ayde of any temporall powre. They were in themselues very stedfaste and sobre in theyr doinges, without any fearsenes at all. They behelde thofficers which led them the day before to pryson. And yet for al that, they neyther feared themselues, neyther fled away, nor brake once of their preaching of the ghospel, vntyll the offycer of the temple entreated them gently, to goe vnto the counsell. The Apostles obeyed, lest they shoulde in any wise seme to despise the publike authoritie. For theyr maister had not taught them that they shoulde whan they were called, refuse to goe, but y^t they should boldly speake, nothyng at all afrayed. In came these two fyshers to the counsell house, presented they were before a company of hygh and great officers, with no small trayne folo|wing them. Than began Annas, the high prieste with highe authoritie, and no lesse statelines of mynde, hys oracion in this maner: did not we streightly com|maund you at our last assembly by authority of y^e hygh powers that ye should nomore teache the people, nor make mencion priuely nor apparty to any mā, straungier or lewe,^{*} of this name Iesus, whiche we wyll shalbe abolyshed?

And now we wyll ye see howe contemptuously agaynst the authoritie of the whole counsell▪ ye haue not alonely kepte no sylence herein at all, but the more vehemently haue ye also preached, insomuche that ye haue fylled all Heirusallem wyth your doctryne, and the rumoures of youre doynges are the meane whyle publyshed abrode, yea to the cities that border about vs. Well, ye goe about maliciously to bryng vs in hatred for the death of this man. For openly ye do preache that we slewe him, which thing cannot we deny. Ye publyshe al|so that the selfesame persone was good and holy & well with God approued, and in his name ye worke miracles, whiche is as it were to dishonour, & con|demne vs before the multitude, of crueltie, that haue procured suche a mans death. This was the hgyhe Byshoppes oracion, whyche containd no honest matters to defende it selfe, only it made some afrayed with woordes of hyghe authoritie, that the trueth in dede, whiche ought to be for mans health publis|shed to all men, should be kepte in silence for the wicked mennes glory.

[The texte.] ¶Peter and the other apostles aunswered, and sayed: we ought more to obey God then men. The God of our fathers raysted vp Iesus, whome ye slewe, and hanged on tree, him hath God lyfte vp with his ryght hand, to be a ruler and salueour, for to geue repentaūce to Israell, and forgeuenes of synnes. And we are recordes of these thynges whiche we saye, and so is also the holy ghost, whom God hath geuen to them that obey hym. Whan they hearde this, they claue a sundre, and sought meanes to slay them.

Nowe let vs on the other parte heare a fisher, the very Archebysshop of

Page [unnumbered]

Christes ghospell, howe boldly, and soberly also maketh he an aunswere for all the apostles: High and bountifull Bushop, he sayeth, and ye that are rewl|ers of great authoritie, with other also the elders very wurshipfull men, that sit here in counsell together, we despyse not youre authoritie, but we preferre the authoritie of God to mannes authoritie, and so promysed we to do in that aunswere we made you, whan ye forbode vs to speake any woorde at all of Iesus name. And as I suppose there is not one in this assembly, that thin|keth it mete that we shoulde for mannes prohibicion, take lyghte regarde to goddes commaundementes, and whyles we feare youre wrathe, renne into Goddes dyspleasure. If your commaundementes stooode with the wyll of god, we woulde with all our hertes, satisfy• both you and hym. Nowe sence youre prohibicions doe vtterly square wyth hys commaundementes, and that we cannot satisfye both the one and •ke the other, we had lieffer obey God, than manne. And it is not our desyre to bryng any in hatred by preachyng of Ielsus name, but to procure saluation to euery manne. And more it were for you expedient, rather to submitte your authoritie to the will of God, then to bryng vs hither, refusyng vtterly to saye ought, or els to doe contrary to goddes wil.

*The waye is open for eche manne, to come by remyssion of his synnes, yf he a mende his lyfe, and louyngly doe embrace the trueth of the ghospel. Euen thus shall ye fynde it, as we haue shewed you heretofore: the God of oure fa|thers, whome ye and we, and we with you doe wurshyppe, hath reysed vp from death his sonne Iesus, whome ye faste naylyng hym on a crosse, haue s•ayne. And veryly so was it decreed by the diuine counsell, so it was hereto|fore spoken by the Prophetes, that one shoulde dye to saue the worlde. This selfe same persone, euen lyke as he was but feble in bodye, manne hath put to death, but almyghtie God hath called him to lyfe agayne: and of hys infinite power, hath him exalted to suche renowne and glorie, as to bee a guide for all menne, and the chieffest worker of mannes saluacion, but pryncipally for the children of Israell, and that all maye redily come thorowe hym to remissio|n of synne, whiche bee contente to forsake theyr euell lyuyng, and to professe his holy name. And to these thynges that we rehearse to you, beare we re|corde, that kep|te in house wyth hym familiar companie, before he died, and af|ter he was from death reuiued, oftentimes heard hym, sawe hym, and hand|led hym, vntill he ascended vp (all vs beholdyng hym) to heauen. But if ye esteeme our wytnes to be of small importaunce, the holy ghoste beareth wyt|nes of the same, whome he powreth vpon all that receyue his ghospell, as ye see it in vs a ready. You heare straunge languages, you see woondrefull thynges wrought excedyng common reason. There is nought here of our owne doynge, it is Iesus holy

spirite, that putteth forth his power and ver|tue abroad by his ministers. This oracion of Peters, well besemyng for an apostle to make, which ought eyther for drede of punishment to feare them, or els for the hope of saluacion that was euen at hande to allure theym, chafed theyr myndes and made them the more incensed against them, insomuch, that theyr hertes would haue braste for anger, laying theyr heades together howe they myght slea them. Than had the priestes for their parte, of a long tyme customably vsed murther: and to cutte lyke buchers, shepe & goates in the temple, wherby they had gotten themselues nought els, but a slayght to kyl men also, the more easely. In all this their communication not a worde was heard

of diuine scripture, nothing godly spoken for mans erudicion, no reason at all. Onely this commaund we, this is our wil & pleasure, eyther obey thesame, or els shalte thou suffre death.

[The texte.] ¶ Then stode there vp one in the councell, a Pharisey, named Gamaliel, a doctoure of lawe (had in reputacion among al the people) and commaunded the apostles to goe aside a litle space, & sayed vnto them: ye men of Israell, take hede to your selues, what ye entende to do, as touching these menne. For before these daies rose vp one Theudas, boasting himselfe, to whome resorted a nambre of men, aboute fower hundred which was slayne: and they al whiche beleued hym, wer scattered abroad, & brought to nought. And after this man, was one Iudas of Galile in the dayes of the tribute, and drewe away muche people after hym, and he also perished, and al (euen as many as harkened to him) were scattered abroad. And now I say vnto you refraine your selues from these men, and let them alone. For yf this counsell or this worke be of men, it wil cum to nought. But & yf it be of God, ye cannot destroye it lest ye be haplye founde to stryue against God.

In that councell sat one Gamaliel, a Pharisey, at whose fete Paule the apostle learned the lawe, a man in high estimacion with the whole people of Israel, both for his excellent knowledge in the lawe, & for his singuler wys|dome. This Gamaliel, whan he sawe them so bent to vnthrifte councell, stood vp, and desyred that the apostles might for a while departe out of the councell. That doen this sayed he to them that were there sittynge: ye my brethren of Israel, procede not headlyng in your councell, neyther determine any thinge vnadvisedly, whiche afterwarde may turne remediles vnto your shame, but take good hede what ordinaunce ye make, or iudgemente ye geue of these persones. Take counsaile of thinges past, what shalbe expediente for you to determyne for the tyme to cum. I wyll reherse no auncient examples of old tyme.* That as I shall reherse to you, was done sence al ye may well remem|bre. There was of late dayes one Theudas, an enchaüter, and a false

decealer, who by boasting hymselfe to the people, and promysing of prodigiouse thinges, drue to his factiouse opinion a great number of men, nigh vnto the point of fower hundred. But hys busie enterpryse, because it proceeded of a maliciouse stomake had an vnthriftye ende. For both he hymselfe suffered paynes of death, and as many as had taken his parte, were sum slaine & sum taken prysoners. Whan all wer thus scattered abrode, the secte was brought to nought.

After hym was Iudas of Galile, a countreyman to these persons, that ye now consulte vpon, the same tyme that the whole worlde was taxed by commaundement of Augustus Cesar. And this same Iudas, for as muche as he taught thynges pleasaunt to the people, that they bryng dedycate to god, ought to pay no tribute to Emperours, whiche were woorshyppers of false goddes, drew to his faccion a greate parte of the comens. And afterwarde both he y^e capitaine of this faccion was slaine, & as many as toke his parte, were scattered abrode. Wherefore this is myne aduise, that more wisely shall ye do, yf ye forbear these persones, and let them goe, seying that no man hyltherto is hurte by them. For yf this, that they haue enterprysed, or that that they goe about to bryng to passe, procede of mans witte, it shall of it selfe cum to nought. But yf god be the worker of this so woonderfull a matter, it were both an vngodly poynte in you, to mynde the destruccion of that thing which

Page [unnumbered]

God is the principall doer of (for what were that els but to resiste god) and besydes that lacke of foresight, to goe aboute that that ye cannot bring to passe. For who shalbe able to withstand the wil of god?

[The texte.] And to hym agreed the other: and when they had called the apostles, they bet them: and commaunded that thei should nor speake in the name of Iesus and so let thē go. And thei departed from the counsell, reioysing that they were counted worthie to suffer rebuke for his name. And dayly in the temple, and in euery house they ceased not to teache and preache Iesus Christ.

This his counsell was so esteemed with the whole assemblye, that the sentence of death, which they would haue pronounced on them, was differred vntill an other tyme. And as for this tyme, they agreed to Gamalyels counsell, not that they would vtterly holde their handes of thapostles, but that after they wer al twelue called together, and beaten, they should be charged agayne vpon a strayte commaundemente, not to speake from that daye forwardes, so muche as one woorde of the name of Iesus. And so were they contented vpon this punishment to dimitte them, thinkyng that though they had made lyght at their thundryng woordes, and

threatninges, yet would thei be better aduised what they did or said, beyng once punyshed for a warning: esteminge thapostles whiche wer, to loke vpon, abiect persons, and of the base cōminalltie, to be like in condicion to the rude and barbarouse people that are amended with strokes. But the liuely spirite in a preacher of the woorde of god, is wont after suche iniurious afficcions, * to gather his strength together. Thapostles, because they wer well assured that the woordes y^e Iesus spake wer trewe, that they should be called before iudges, and that they shoulde be scourged in their Synagoges, and congregacions, for no euil dede, but for professing his hollsum name, departed from the councell, lufty in courage, and ioyous, takyng their reprocheful beatinges, whiche to other wer thought intollerable, to their prayse and glory, for as muche that god would recognyse them his apostles worthy such honour, that they might for his owne sonnes sake, spitefully be entreated. They had in remembraunce what Iesus had saied to them before: reioyce ye & be glad, for great is your reward in heauen. So litle this punish|ment and menacing auayled the princes, to holde them abacke frō preachyng Iesus name, that thapostles toke therof the more courage to preache conti|nuallye what thei had heard of their maister Iesus, both openly in the temple, and in euery mannes house priuily, and to bryng to eche man gladsum ty|dynges, that this was very Messias, by whome all shoulde be saued.

The .vi. Chapter.

[The texte.] In those daies (whan the numbere of the disciples grewe) there arose a grudge among y^e Grekes against the Hebrues, because their widowes wer dispised in the daily ministra|cion. Than the twelue called the multitude of the disciples together, and saied: it is not meete that we should leue the worde of God, and serue tables. Wherefore brethren, loke ye out among you seuen men of honest reporte, and full of the holy gost, and wisdom, to whom we may commit this busines. But we wil geue our selues continually to prayer, and to the minystracion of the woord. And the saying pleased the whole multitude. And they chose Sieuē a man ful of fayth, and of the holy ghost, & Philip, and Prochorus, and Nichanor, and Timon, and Permenas, & Nicholas a conuerte of Antioch•. These seuen thei set before the apostles, and whan they had praied, they layed their handes on them.

AT the same time, whan the disciples (for so were they than named, who afterwarde were called Christians) encreased daylye moe in numbere, the Grekes that were amongst them, whiche were none other than lewes, althoughe not borne in lewrye, by profession yet lewes, and borne amonge

the Gentyles, begane to murmure and grudge againste the Hebrewes. The cause of this theyr grudgeyng, sprange of an affeccion or loue towards their cuntrey folkes. For whereas the apostles carried about with them certayne women, whiche did them seruice, the Grekes were agreued that their widowes were not had in suche estimacion as that they myghte serue thapostles, and disciples, by dayly handreachinge. For suche ministry or seruice was esteemed with them, to be a thinge of muche preferment. And this was the first ambicion in christes churche. And yet though the discorde amongst them was but litle or small,* forebecause thou shouldest vnderstande how sore a good shepherde ought to be displeased therewith, the twelue apostles in continence, whan they had called together a great company of the disciples, to thintent it should be of the more authoritie that was determined with al their consêtes, said in this maner to thē: we see grudgeing, what soeuer the matter meaneth, spronge amongst vs, as touching the seruice we haue at womans hande. Some ordre therfore must be taken, that we, who are appoynted to an higher office, be not in this wise often interrupted, with such light matters of charge. The lorde hath inioyned vs by an especial cōmaundement, to teache the gospel. It is not therfore a thing well to be allowed, that we should lay asyde the office of preaching the gospel, that we be charged with al, and serue at tables. For like as in the bodie are sundry membres, and euery membre doth his office and duetie: euen so in suche a great multitude, trouble and cōfusiō cannot be auoied, except diuers offices be distributed amongst diuers persons, after suche a sorte, that all together be referred to the profite of the whole bodye.* For neyther seeth the iye for it selfe alone, but for all the membres. Neyther the handes laboure onely for them selues, but for y^e whole bodye. Wherefore brethren, loke out of youre noumbre, seuen men that are of honest reporte, replenished with giftes of the holy ghoste, and endowed with synguler wisdom, to whom we maye committe, hauyng your good wyll withall, this necessarie busines, wherin we haue been hitherto occupied, not without hindraunce to oure exercyse in the gospel. And whan we are set at more quietnesse by their diligence, than shall we apply our selues to those thynges that be long to vs for oure owne partes to do, as prayer and preaching of the gospel. They shall take charge with fedyng the bodyes, we wyll apply oure studyes to feede your soules. The whole cumpany wer wel pleased with this oracion.* And so were seuen than chosen, with consent of all the congregacion Steuen a man in good credite, and one that largely had receiued y^e holy gost. Philip, Prochorus, Nichanor, Timon, Patmenas, and Nicholas of Antioch, a proselite by his profession. These seuen, whan they were chosen, wer set before thapostles, to thintent that what was done, thei should allowe the same by their authoritie. Thapostles whan they had made their prayers to god as they were accustomed, layed their handes vpon them. For according to this

aproued custome, were holy ministers assigned at the beginnyng, vpon example whiche was taken of oure maister Iesus, who was wonte to laye his hande vpon those that he blessed. But if any demaunde y^e quetion, what nede suche tites to the appoyntyng of ministers that should take charge of the talble? let him vnderstand that handling of monye, is in very dede a temporall exercise, moste cōmune among men, yet suche that would require sum speciall credit in him, y^t shalbe charged therewithall, and an vpright conscience. Witnesse herof was Iudas, whome his vncleane herte, beyng corrupted wyth aluarice, styred hym to betray his maister. And furthermore, because that these seuen persons prescribed to other also, what was thoughte in suche busines necessarie for to be done, it was mete for them to be put in authoritie, that all other should the rather obey them, as felowes with the apostles and their fur|therers. Moreouer the disciples feastes wer not such, as be among y^e vulgare people, but as ofte as they toke any meate, they toke it very deuoutly. Euerye broken morsell of breade, represented to them, the bodye of our lorde, euerye draught of wyne put them in remembraunce of oure lordes bloude. Fynally both the lordes bodye it selfe, and his bloude was ministred to the people by the Deacons. And if they were any tyme at leysure, besydes theyr temporall ministerie, than preached they also themselues, the gospell, as those persons that wer next of all to the apostles.

[The texte.] ¶ And the worde of God encreased, and the noumbre of the disciples multiplyed in Ie|rusalem greatly, and a great company of the priestes, wer obeydent to the faith.

By suche maner meanes it came to passe that the doctrine of Christes gospell, was sparsed euery daye further abroad, and the disciples multiplyed at Ieru|salem with right good successe in all their affayres. For a greate parte no• onely of the comens receaued the gospell, but manye priestes also whiche had before conspired againste Christe and his apostles, whan they had repented themselues of theyr euil liuyng, and layed doune theyr pryde, submitted them vnto the swete yoke of the gospel.

[The texte.] But Steuen, ful of faith and power, did great wōders and miracles, among the people. Than there arose certain of the Synagoges, whiche is called the Synagoge of the Ly|bertines, and Sirenites, and of Alexandria, and of Cilicia, & Asia, disputing with Sie|uen. And they coulde not re siste the wysdome, and the spirit whiche spake.

But Steuens holines among all the deacons, glistened pryncipally. For so handeled he hymselfe in his office appoynted him, that he was moste in fa|uoure with the whole multitude of the faythfull, for his excel•ente

sobernes in behauioure: and towardes them that were rebellyous to the ghospell, he expressed so valiaunte a courage, that he was neuer by them ouercum, inso|much, that he wrought many and greate miracles amonge the people, in the name of Iesus, yea as one that endeouored hymselfe to expresse the vertu|ous steppes of thapostles. But forasmuche as exceliente vertue procureth it selfe enuie, lyke as dothe the sterne wynde draw to hym the white cloudes, cer|tayne rose vp againste Steuen, of diuers felowshyppes, of the whiche one was called Libertines, another Cyrenites, sum of Alexandria, an other sorte of suche that came out of Cilicia, and Asia. For to these countreyes whiche were ioynnyng vnto Siria, aboue al other were the Iewes dispersed: all these sortes, as though they had be of one conspiracie, arose together against Ste|uen dysputyng with him, and yet coulde not all they, although manye in

nombre, stand in reasoning against this one yong mans wisdom, & the liuely force of his courage, for because y^e holy ghost whō he was ful of, spake in him.

[The texte.] Than sent they men, whiche sayed: we haue heard him speake blasphemous woordes algainst Moises, & against God: and they moued the people, and the elders, & the Scribes, and came vpon him, and caught him, & brought him to the councel, & brought forth false witnesse, whiche sayed: This man ceaseth not to speake blasphemous woordes againste this holy place and the law: for we heard him saie: this Iesus of Nazareth shal destroy this place, and shal chaunge the ordinaunces whiche Moyses gaue vs. And all they that sate in the coucel loked stedfastly on him, & saw his face as it had ben y^e face of an angell.

Marke me here the maner and fashion of the wicked. Whan they had caste of al trueth, vnable to make theyr partie good in disputation, thei fell to practise of foregeyng lyes, and beyng once put to the wurse by wisdom of the holye ghoste, they gaue themselues wholly to the practyse of diuylshe decey|tes. For they brought in certaine men with false witnes, that saied thei heard Steuen spo•ke blasphemous wordes against Moyses, & against god. And there was none offence among the Iewes, that more deserued deathe, than did blasphemy, and more detested with the people. Consider here, good reader, lyke inuencions againste the seruaunte, as wer before practised againste the Maister. They brought in false accusers, bycause they would not be seen in theyr owne persons, to reuenge the inwarde grief of their mindes, whiche thei had conceiued for the blancke they wer put vnto beyng menne of themselues insufficient to cope with Steuen in disputation. An hainouse crime •ought they out, by their false ymaginacion against him,

and cloked theyr cankred malice, with a pretensed loue to religion. Than wer the people with the elders also & Scribes, by meanes of these false tale tellers, whiche had been preuelye sent in, sore moued against Steuen, insomuche as all they w^t one assent toge|ther toke hym violently awaye,* and haled hym before the councell. Here came they furth before them, that wer y^e hyred recordes, for to playe out their partes and to saye: this man haue neuer done breaking out into blasphemouse woor|des, againste this place, bothe holy and with all vs honorable, and agaynste Moyses lawe that was delyuered vs of god. For we hearde hym saye, that Iesus of Nazareth woulde destroye this place, and chaunge the ordinaunces that Moyses gaue vs. But this was Steuens reporte vpon relacion of y^eapostles,* howe Iesus had prophecied to them, that the temple and citie lyke|wyse should be of theyr enemyes ouerthrowen, euen from the foundation, for the peoples infidelitie. This rehersall of Steuen, craftely they wrested to a false and s•launderouse accusacion. A man myght well affirme these to bee thesame persones y^e accused Iesus, reportyng thus of his woordes: we hearde hym sayynge: I wyll destroye this temple, and sette vp an other in thre dayes. But Steuen at this sharpe and cruel accusacion, was nothing moued in his mynde for he was cleare in his conscience, insomuch that he, from the botome of his herte, appeared in his very countenaunce, to be innocent. For the minde that knoweth euel by it self, is neuer out of feare. This his stedfastnes in coū|tenaunce put his accusers soone to rebuke, for theyr shameles falshood. For those that sate there in counsayle, beholdynge hym, and markyng well howe boldelye he toke the offence that was layed to his charge, same hym so lytle discouraged at the matter or dismayde, that his face seemed to vtter by coun|tenaunce, sum thyng aboue mannes excellencie, and a certayne chearfulnes withall, and maiestie, besemyng for an Aungell to haue.

Page [unnumbered]

The .vii. Chapter.

[The texte.] ¶¶Than sayed the chief priest: is it euen so? And he saied, ye mē & brethren & fathers, her|ken. The god of glory appeared vnto our father Abraham, whā he was in Mesopota|mia, before he dwelt in •harran, & saied vnto him: Get the out of thy countrey, and from thy kin•ed, & cum into the lande which I shal shewe the. Than came he out of the lande of Chalde, and dwelt in Charran. And frō thence, whā his father was dead, he brought him into this lande, in which ye nowe dwel, and he gaue him none inheritaūce in it, no not y^ebredeth of a foote: And promysed that he would geue it to hym possesse, & to his feede after hym, when as yet he had no childe.

Than demaūded the high prieste of the accused person, to thin|tent he might frame his sentēce in iudgement towards him, after forme of lawe, as he did before in condemning Christe, this questiō: whether he had ought to answer to those thīges, & whether he would acknowledge y^e offence that was brought againste him? Than Steuen beyng inspyred with the holye ghoste, beganne in this wise to make answer to the playnte profoundly, with a rehersall made euen from the beginning. Honorable audiece, all that here be presente, eyther brethren, by trade of our cuntrey religion, either els by rea|son of auncientnes and authoritie fathers, geue eare to me in my defēce of in|nocencie, as ye haue done to mine accusers paciently. I haue neyther vsed to speake contumeliously against god, neither against Moyses, nor against the temple, but my endeuoure hath been not disagreyng here from Moyses, to aduaunce goddes glory, and that spirituall temple am I a buyldyng, like as god commaunded me, wherin god that is the very spirite, is best pleased. It is no blasphemy for a man to set furth that thing to the vttermost of his power, whiche Moyses shadowed in figures, whiche the prophetes, being inspired w^t goddes holy spirite, hath before spoken of, whiche the sonne of god y^e was sent downe to earth, for the same purpose, hath both begonne, and put his owne in credite withall to finyshe, which the holy ghoste now perfourmeth for all peo|ples saluaciō, through them that beleue the gospel. But to striue so obstinate|ly against the will of god, beyng so well knownen, and so bounteous towarde al men, is naught els, then to hate god, is none other thing, than to blaspheme god. Whiche obstinate maner, this nacion hath not of late daies begonne, but what they haue begonne longe agoe to do, now they neuer ceasse to continewe, so that now we ought to take it for no maruel, or thinke our selues otherwise than indifferently dealed withal, yf that cum to passe, that Iesus of Nazareth prophecied to cum, that is to saie, that this temple, that you so muche bragge and boast of, and this cite where ye raigne, that priesthood, that law, which ye abuse to your dishonest aduauntage, and vayne glorie, be taken awaye from you, and this your renowne and glorie be translate to them, that can be cōtent to wurship god syncerely, in trewe faythe of the gospel, and to kepe the lawe spiritually, and to frame themselues a lyuely temple, and an holy, for the holy ghost. And although god prouoked our elders by many sondry waies to this poynte, yet this rebellyous and obstinate people, alwayes despysed hym. And

to begyn among al other, of the chiefe auncient father, and patriarche of this nacion, whose obedience I would to god they folowed, that bost themselues to be his children: God the father to whome all glorie is due, and whome we and you worship deuoutly, * appeared longe tyme paste vnto Abraham, our

prin|cipal father, whyle he was in Mesopotamia, before he dwelt in Charran, and sayd vnto hym: get the out of thy countrey and from thy kinred, and cum vnto a lande, which I wyl shewe the. He obeyng goddes commaundementes, went out of the Caldeies land, & began his dwellyng in Charran, as purposing to take his lorney farther, into sum other place to dwell, whan he saw his tyme. God eftsones brought him thence ouer into this lande, where ye dwell nowe, & that after his father Thares death, for whose age he had differred to chaunge his dwelling place. But ouer brought he him in gest wise, and as a straunger, geuing him none inheritaūce here,^{*} in somuch as he possessed, no not y^e breadth of a foote, e●●epte it were purchased: but god promysed to set his posterytie in possession of this land after his death, whan that Abraham in those daies had no sonne. And though it semed to be a thyng vnbeleuable that was promised, yet both Abraham beleued, and god performed: & his promesse herein is foude trew, lyke as he in all other thinges which he hath heretofore spoken, alwaies was founde trewe of his woorde.

[The texte.] ¶ God verily spake on this wise, that his seede should so geourne in a straunge land, and that they should kepe thē in bondage, and entreate them euill .iiii.C. yeares. And y^e peo|ple whom they shall serue, will I iudge, said God. And after that, shal they cum forth & serue me in this place. And he gaue hym the couenaunte of circumcision. And he begate Isaac, and circumcised him the eighte daye, and Isaac begate Iacob, and Iacob begat the twelue Patriarches. And the Patriarches hauyng indignacion, solde Ioseph into Egypte. And God was with hym, and deliuered hym out of all aduersities, and gaue hym fauoure, and wisdom, in the sight of Pharaο, kyng of Egypt, and he made him go|uernour ouer all Egypt, and ouer all his householde.

And thus sayd he than vnto him. Thy seede shalbe in a straunge lande, and the people whome thy posteritie shall lyue withall, lyke straungers, shal make them their bond men, and cruelly handle them for the space of fower hundred yeares and thyrty: at the last, shall I delyuer them, sayth the lorde, of their bondage: and the people, whom they shal serue, wyl I iudge, and be auenged of. After that shall they serue me in this place, out of mannes subieccion: and that god myght the more by sum meane,^{*} bynde his people to sticke vnto hym, gaue he vnto Abraham circumcision, as a seale of hys promise. And so Abraham trusting to goddes promyse, begat Isaac, and hauing in remembraunce his couenaunte made with God, circumcised his childe the eight day after his birth. Isaac on the other parte circumcised Iacob, & Iacob his twelue sonnes the Patriarches, and chief fathers of our auncestry. Amongeste these twelue, sum there were that litle remembred goddes promyse, but beyng moued of enluye, deuysed suche a lyke thyng agaynst their brother Ioseph, as their poste|ritie hath deuysed agaynst Iesus of Nazareth. They cast hym into a cestern, and furthwith solde him to marchaunt men, that brought him into Egypte. But lyke as almyghtie god

rayased vp Iesus beyng slayne, and extolled hym on high after that he was cast doune: so deliuered he Ioseph at that tyme, oute of all his troubles, and broughte him by meanes of his good condicions, and

Page [unnumbered]

foreiudgement in thinges to cum, in fauour w^t Pharao king of Egypt, insomuch that Pharao put him in authoritie ouer Egypt, and ouer all his house.

[The texte.] But there came a dearth ouer al the lande of Egypt and Canaan, & great affliction, that our fathers found no sustenance. But when y^t Iacob heard that there was corne in Elgipt, he sent our fathers first. And at y^e seconde tyme, Ioseph was knowē of his brethrē and Iosephes kinred was made knowē vnto Pharao. Then sent Ioseph a message, and caused his father to be brought, and al his kynne .lxxv. soules. And Iacob descended in|to Egypt, & died bothe he and our fathers, and were carried ouer into Sichem, and sayled in the sepulchre that Abraham bought for money, of the sonnes of Emor, the sonne of Sichem.

But there came a dearth ouer all the lande of Egipte, and Chanaan, and great trouble withal, so that our fathers could finde no sustenance for them. Iacob, whan he had knowledge that there was plenty of corne in Egypte, sent out our fathers thyther to fetch corne thence. And the seconde tyme that he had sent them thyther, was Ioseph knowen of his brethren. The rumor herof, came also to Pharaos eare, that he was an Hebrewe borne, and had a father and eleuen brethren on liue. Ioseph than sent for Iacob his father, and all his whole kinred into Egypte, because they shoulde not lacke. All they were in noubre thre score and fyftene. And so came Iacob doune into Egypt to dwell, and dyed, bothe he, and his twelue sonnes, our fathers, and wer laied in a sepulchre, whiche Abraham bought for an hundreth siluer cicles, of the children of Hemor, sonne to Sichem. None of them all had hytherto ought in possession of the lande that was promysed Abrahams posteritie.

[The texte.] But whan the tyme of promise drewe nye (which God had sworne to Abraham) the peo|ple multiplyed and grewe in Egypt, tyll an other kyng arose which knewe not Ioseph, The same dealt subtilly with our kynred, and euil entreated our fathers, and made them caste out their younge children, that they should not remayne aliue. The same time was Moses borne, and was acceptable vnto god, and nouryshed vp in his fathers house three monethes. Whā he was cast our Pharaos daughter toke him, and nourished him vp for hir

owne sonne. And Moyses was learned in all maner of wysdome of the Egipcians, & was myghtie in dedes, and in woordes.

But the time than drawing nyghe, whan god would haue that performed whiche he had promysed Abraham, the Hebrewes encreased, and were multy|plyed in Egypte, vntyl Pharaο dyed, and an other kinge succeded hym, with whom Ioseph was not so muche in fauoure, as he before had been with Pha|raο. This same king, fearyng lest the Hebrewes shoulde to muche increase, kepte vnder our kynred craftely, and dealte euil with our fathers, commaun|dyng the mydwiues by proclamacion, that they should cast out men children, that none shoulde remayne on lyue. At the same tyme was Moyses borne, algaynst whome, these men falslye reported of me, that I shoulde haue spoken blasphemous wordes. This Moises was in fauour before god: who suffered not him to perish, for by his prouidence, priuely was he nourished for thre mo|nethes space in his fathers house. Yet for feare of y^e kynges commaundement, he was cast out in a twiggen basket or hamper, playstred ouer with lyme, in|to the ryuer of Nilus. As it chaūsed, Pharaos daughter toke him vp, & beyng muche delited with the propernes of the childe, nouryshed hym vp at home, for her owne sonne. Than was Moyses taken for an Egypcian, and instructed from his childhood, in al maner cunning and wisdome of Thegypcians, and was myghty in woordes and dedes.

[The texte.]

And whan he was full fourty yere olde, it came into his herte, to visite hys brethren the children of Israel. And whan he sawe one of them suffre wrong, he defended him & auen|ged his quarell, that had the harme done to hym, & smote y^e Egyptian. And he supposed his brethren woulde haue vnderstande, how that God by his hand, should deliuer them. But they vnderstoode not.

But whan he was fully cum to fourty yeres of age, he thought it good to visite his brethren, the childrē of Israel: For he expressed alwayes, tendre loue towardes his owne nacion, of whom he had his beginnyng. And whan he had seene, as he was conuersaunt amongst them, one of the Israelites suffre wrōg of an Egyptian, he auenged the Hebrewes quarell, and slewe the Egyptian. Declarynge euen than, the towardenes of a good capityne. And he supposed that the Hebrewes had knowen already at that time, howe God had determi|ned to saue the people by hym, and to deliuer them from the bondage of Pha|raο. And this Moyses presented in hymselfe, a figure of Iesus of Nazareth, whome god verily hath chosen to redeme the people

from bondage of synne. But lyke as the Israelites perceiued not this in Iesus, euen so nor than dyd they vnderstande that in Moyses.

[The texte.] And the next day, he shewed hymselfe vnto them as they stroue, and woulde haue set thē at one agayne, sayng: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neighbour wrong thrust hym awaye, sayng: wilt y^e kyl me as thou diddest y^eEgipcian yesterday? who made the a ruler and iudge ouer vs? Than fled Moyses at that sayng, and was a straunger in the lande of Madian, where he begate two sonnes.

The daye after, as he was in waye agayne to visite his brethren, he found two Israelites stryuing togyther, & partyng them a sundre, he would haue set them at one agayne, saying: what do ye syrs? sithen that ye are brethren, and of one nacion, why hurte ye one an other: but he that dyd his neyghboure wrong, thrust him a backe that woulde haue sette them at one, saying: what medleste y^e in our matter? who made the a iudge and ruler ouer vs? wylt thou slaie me al so as thou slewest the Egypcian yesterday? And where as al that Moyses did was by inspiracion of the holy ghoste, yet founde he shortly there amongst his owne brethren, sum that rebelled agaynst hym. Whan Moyses heard of this, perceyuyng how his face was not vnknowne abroad, & fearyng for his owne parte, y^e Egiptians, fled into the land of Madian, where he begat two sonnes.

[The texte.] ¶ And whan fowerty yeares were expired, there appeared to hym in the wilde•nes of Mount Sinai, an aungel of y^e lord, in a flame of fyre in a bushe. Whan Moyses saw it he woondred at the sight. And as he drewe neare to behold, the voyce of the lord came vnto him: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Moyses trembled, & durst not beholde it. Than sayd the lord to him: out of thy shooes from thy feete, for the place where thou standest, is holy ground. I haue perfectly seen the afflictions of my people in Egypt, and I hearde their gronyng, & cum I am doun to deliuer them. And now cum, and I wyll sende the into Egypt.

And fourty yeares after, an aungell of the Lorde appeared vnto Moy|ses in wyldernes, vpon Mount Synay, in a Bushe, which seemed to be all on fyre. Moyses beyng as one dismayde at this sight, assayed to go nere ther|unto, to see what thyng it was. But the Lorde, whose voyce sounded in the

bushe, forbade him: I am (he sayd) the god of your fathers, the god of Abra|ham, the god of Isaac, the god of Iacob. Moyses whan he heard this

name, trembled therat for feare, and durst loke no neare. Than sayed the lorde: put of thy shooes from thy feete, for the place where y^u standest, is an holy ground. Moyses obeyed the lorde. Than forth he wente in his talke. I haue wel mar|ked how my people in Egipte hath been troubled, and haue hearde their gro|ning. And therfore of compassion towards them am I cum downe to dely|uer them. And now cumme, and for this cause wyll I sende the into Egypte. Beholde and see howe playnely is Iesus of Nazareth signified here by Moy|ses. The people of Israell reiected Moyses before they knewe what he was, sayng: Who made the a ruler, and iudge ouer vs? Lyke woordes spake oure brethren vnto Iesus: in what authoritie dooest thou these thynges, and who gaue the this authoritie? For al this while knewe not they that god, for y^e piltie he had to our people, than had sent them this capitaine and purchaser of li|bertie, and gyuer of lyfe euerlasting.

[The texte.] This Moyses whom they forsoke, sayng: who made the a ruler & a iudge? thesame dyd God send to be a ruler and a deliuerer, by the handes of the angell, whiche appeared to hym in the bushe. And the same brought them out, shewyng wonders & sygnes in Egypt, and in the read sea, and in the wildernes fourty yeares. This is y^t Moyses which sayed to the childrē of Israell: A Prophete shall the lorde your god rayse vp vnto you, of your brethren lyke vnto me, hym shall ye heare.

And Moyses whom his brethren despysed, god aduaunced to honoure, and made him a capitaine, a gouernour, and a deliuerer of his people. And for his ayde and assistance, he had with him thangell presente, whiche appered to him oute of the burnynge bushe. By whose helpe broughte he hys people oute of Egipte, workynge manye woonders and meruailes in the lande of Egypt, soone after in the rede sea, and besydes that in wildernes, by the space of four|ty yeares. As Moyses was to one nacion or people alone, so truly is Iesus of Nazareth vnto al that will folowe his guyding. Nowe lest any should thinke them to be Moyses aduersaries, whiche publishe and set openly furth Iesus of Nazareth, y^e same Moyses himselfe, hath commended to you Iesus of Nazareth, promysyng many lyues agoe, that he should cum, whom ye see nowe is cum to you. This sayde he: a Prophete shal God raise vp for you, one of your brethren lyke me, hym ye shal geue eare vnto.

[The texte.] This is he that was in the congregaciō, in the wildernes with the aungell (which spake to hym in the mount Sina) and with our fathers. This man receiued the woorde of life to geue vnto vs, to whom our fathers would not obey, but cast it from thē: And in their hertes turned backe againe into Egypt, sayng vnto Aaron: make vs goddes to go before vs. For as for this Moyses, that brought vs out of the lande of Egypt, we wo• not what is be••• of him. And they made a cal•e in those dayes, and offered sacryfice vnto y^e image and reioysed ouer the woorkes of theyr owne handes.

This I saye is thesame Moyses, that lyke as before he talked alone with thangell nygh vnto the bushe, so comoned he with him afterwarde in wylldrenes, vpon mount Syna, in presence of a great numbere of people, and sem|blably talked with our auncestours,* to whome disclosed he that, that he had hearde of the lorde. He had receyued of hym a lawe, for that ende he shoulde make to vs redelyuerye of the same, whiche lawe shoulde gyue to the keepers therof, lyfe euerlastyng. And for all that Moyses was of so greate autho|rytye, yet woulde not our fathers obey him, but repelled hym, and as menne that had cleane forgotten out of what myserable and wretched bondage they

Page xxx

were deliuered, desyred to be againe in Egypt, to thintent they might, whan they had once caste of their capitaine, the authoure of their weale, and their re|demer, and despysed the lawe of lyfe, repayre vnto the naughtye maners of suche that wurshipped false goddes. And therfore whyle Moyses was in cō|municacion with thangell, sayde they vnto Aaron: make for vs sum goddes whiche maye goo before vs. For Moyses, y* brought vs out of Egypt, knowe not we what hath become of hym.* And forthwith accordyng to the example of the Egyptians, whiche wurship their god Apis in the ymage of an oxe, made thei for themselues a calfe, wrought out of pure golde, and offered vp sacrifice vnto this god without lyfe, and dispised the liuing god, by whose tendre good|nes, they had escaped bondage: and reioysing in so wicked a deede, as though it had been wel done, daunsed, and kepte their feastes and bankettes, refusyng the trewe god, that made al thinges, and bragginge of their dumme goddes, whom they had made for themselues, with their owne handes.

[The texte.] Than god turned hymselfe, and gaue them vp, that they should worship the hoste of the skye, as it is writen in the booke of the prophetes. O ye of the house of Israel, gaue ye to me sacrifices & meate offeringes by the space of fowerty yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch, and the sterre of your God Kempham, figul|res whiche ye made, to woorship them. And I wil translate you beyonde Babilon.

God beyng displeased at these thinges, turned hymselfe in lyke maner awaye from them, and suffered them to take their owne pleasure, in somuche that thei worshypped at the laste, not one god onely, but accordyng vnto the Heathen example, the whole cōpanye of celestiall bodyes. The Sunne, Moone, Ster|res, Mars, Mercury, Uenus, and Saturne, whom the vngodly Poetes take for goddes,* where as they be but bodyes fourmed of god, to serue for the vse and profit of man. This that I saye, can

not be denied. This was the verie thing that god had indignacion at, speaking by the mouthe of Amos his pro|phete: haue ye the house of Israel offered vnto me sacrifices .xl. yeares in wil|dernes? at the least waye ye haue embraced in steade of goddes trewe temple, Moloches tabernacle, whiche is an ydoll amonge the Amonytes, and Rem|pham, a celestiall figure of your god, whiche is Lucyfer, or Uenus, that the Sarasins do worship. These dumme ymages haue ye made for yourselues to worship, and despised the lyuyng and trew god, who alone hath made all thinges. But forasmuche as ye delyted in them, I will bryng you ouer into Babilon, that ye maye serue eftsones idolaters. Now is it, as I suppose, su|fycyently declared that I haue nought sayde, or spoken blasphemously, to the derogacion of god, whome I sincerely worship, neyther againste Moyses, whose Prophecie I hertely do embrace, but that they rather haue blasphemed who hath by folowyng the wicked steppes of our elders, despised for a longe tyme passed, both god him selfe speaking by his prophete Moyses, and yet at this present tyme, despise both god and Moyses speakyng in Iesus person of Nazareth. And as touching the law, I haue in no wise be fou|d blasphemouse, for whom the lawe hath appoynted vs to receyue, whom the prophetes euery|chone hath promysed, him haue I louingly receyued: but rather they are to be accompted blasphemouse agaynst the law, that folowe stil the steppes of their wicked fathers, who set nought by Moyses lawe, and nowe refuse the lawe of the gospell, a lawe that Iesus published for all men, whiche lawe doth not ab|rogate Moyses lawe, but perfourme it.

[The texte.]

Page [unnumbered]

Our fathers had the tabernacle of witnes in the wildernes, as he had appoynted them, speaking vnto Moises, that he should make it, according to the fashion that he had seen. Whiche tabernacle also our fathers that came after brought in with Iosue, into y^epos|sessions of the Gentiles, whom God draue our before the face of our fathers, vnto y^e time of Daud, whiche founde fauoure before God and would faine haue founde a taberna|cle for the God of Iacob: But Salomon buylt hym an house.

Nowe for the temple, whiche I am reported to blaspheme, harken what I haue to saye in fewe woordes. I am well assured this temple was buylded by goddes commaundemente, to the intent it myght be a figure of a temple more holye, & gyue place to a better, euen lyke as the tabernacle of witnesse wherein was an arke of testimonie or witnes, whiche our fathers caried aboute wthhē in wildernes, gaue place to this your tēple. For god speakyng by the mouthe of his Prophete Moyses, had appoynted him the fasshion of that tabernacle, accordyng to the whiche examplar, it should be buylded.

That same taberna|cle, our olde fathers made much of, and lesue than beyng thei• capitayne, brought it into the lande of the heathē people, whom god draue away before the face of our fathers, vntill kyng Dauids dayes. Who beyng than, as he was in very dede, an holy man, & for that in fauoure with god, desyred of hym that he myght make him a tabernacle seemely for the god of Iacob. But Salomon, for as much as he all his dayes lyued peasibly, was he y^t first builded for him this magnificall temple wherof ye auaūte & boaste, sayng: The tem|ple of the lorde, the temple of the lorde, the temple of the lorde. But this your temple is nought els than a figure of the trewe spirituall temple, that is the congregacion of the faythfull, whiche is a buildynge by your kyng Iesus of Nazareth, whom Salomon figured.

[The texte.] Howbeit he that is hyghest of all, dwelleth not in temples made with handes, as saith the Prophete: heauen is my seate, and earth is my foote stoole. What house wil ye build for me, sayeth the Lord? which is y^e place of my rest: hath not my hand made al thinges?

For sence that god is a thing all togyther spirituall, he dwelleth not in hou|ses made by mannes hande, neyther can he be enclosed within walles, who is of suche greatnes, that cannot be mesured, and contayneth all thynges. This is euen it, that he hymselfe beareth witnes of, speaking by Esay his prophete, heauen is my seate, and earth is my foote stole. What house wyl ye buylde for me, sayeth the lorde, or what place is for my repose? Hath not my hande made them all? Thā had god, who made all thinges, rest in himselfe, before he made al. And if he take rest any where, he resteth not in houses made by man, seynge that heauen is a seate for him, & the earthe his foote stoole: but his delite is to reste in quiet hertes, and such as be alwayes readye at commaundement of the holy gost. Wherefore then, whose conscience is polluted with vicioule lyuynge, he defileth goddes temple. And who that putteth them to busynes, whiche be alreadye at commaundement of his holy spirite, he polluteth the temple of the Lorde. And lyke as he offendeth not Moyses that preferreth Iesus, neyther breaketh he Moyses lawe, that placeth it behinde the gospell, euen so doethe not he violate this temple, that preferreth therto a spirituall temple, wherein god is more delyted. For it is but reason that shadowes geue the veritie place, which putteth now herselfe forth to lyght. It is meete, that that thyng whiche of it selfe is carnal, geue place to that, that is spirituall. This vndowbtedlye • the very immutable will of God, and for this cause sent he downe his owne •••ne alone vpon earth, he sente also the holy ghoste, to thintent the lyght of

trueth in his ghospell myght cum abrode to all manner people.

[The texte.] Ye stiffnecked and of vncircumcised hertes and eares. Ye haue alwies resisted the holly ghost: as your fathers did, so do ye. Whiche of the Prophetes haue not your fathers persecuted? And they haue slayn thē, whiche shewed before of the cumming of that iust, whome ye haue nowe betrayed, and murthered. And ye also haue receyued the lawe, by the ministracion of aungelles: and haue not kept it.

But ye persisting obstinately in defence of that, whiche of it selfe is carnall, now rebelle, as ye were wonte, againste goddes holy spirite, who called you now long ago, stubburne people. And yet thynke ye your selues to be Israellites, and the childrē of Abraham, because ye haue a piece of that skynne which couereth your pryute membre, circumcised, wheras youre heartes, as well as eares, are left vncircumcised. But they shalbe from hencefurth, the trewe children of Abraham, that be in hearte clensed of all wicked desyres, that kepe their eares obedient to goddes commaundementes, and so poured of grosnes, as touchinge carnall vnderstandyng, that they maye perceyue the spirituall meanyng of the lawe. For lyke as youre fathers by reason of theyr grosse vnderstanding and dull hearynge, resisted alwayes the holy ghoste: euen so did ye also, not vnlike in condicions to those youre auncestours, neuer leaue of your euyll speakyng, and doyng againste the holy ghoste, as it of late appeared in Iesus of Nazareth, whome ye crucified, and nowe in hys Apostles. Howe often hath youre fathers rebelled againste Moyses? Why may not I call them your fathers, whome ye folowe in condicions? whiche of all the Prophetes hath not youre fathers persecuted? And those that prophesied to you of the iust to cum, by whome alone all shoulde be iustified, haue ye not onely punished, but murthered also. Ye hated them that tolde you of his cumming, and whan he was cum, & perfourmed all that they before had tolde you, ye not onely refused to embrace hym, but vpon a false impechement, ye put him into Pilates handes, and brought him by meane of hys sentence, vnto a more shamefull and mischeuouse death, then yf ye youre selues had had the perfourmaunce of the acte, all in your owne handes. And all this do ye vpon a pretexte to defende the lawe, whereas neyther your elders obserued the lawe, whiche was delyuered them by aungels, neither you that of late dayes put him to death, whome the lawe hath promysed and appoynted, and now besydes do persecute hym, whome ye haue slain, enuyng youre selues the gyfte of eternal saluacion, whiche is prefored you: and procuring your owne vtter destruccion, whiche ye without cause laye to our charge and to Iesus of Nazareth.

[The texte.] ¶Whan they hearde these thinges, theyr heartes claued a sunde, and they gnashed on him with their teeth but he beyng full of the holy ghoste, looked vp stedfastlye with his eyes into heauen: and saw the glorye of god, and Iesus standyng on the right hande of God and sayed: Beholde, I see the heauens open, and the sonne of man standyng on the right hand of God. Then

they gaue a shoute with a loude voice, and stopped their eares and ran vpon hym, and stoned him. And the witnesses layed downe theyr clothes, at a young mans feete, whose name was Saule. And thei stoned Steuen calling on & saying: Lord Iesu receiue my spirite. And he kneled downe and cried: Lorde, laye not this sinne to their charge. And whan he had thus spoken, he fell a slep●.

This oracion or tale so truly tolde them, and so frankely spoken, sore chafed al their mindes, that wer in counsell togyther, insomuch that theyr heartes were euen readye to breake in soundre, and gnashed theyr teeth agaynste

Page [unnumbered]

hym. But Steuen as one vndoubtedly replenished with the holy ghost, was nothing at all in minde troubled by them, but in a redines to suffre death, cast vp his iyes, accordyng to Iesus Christes example, to heauenward, from whence all helpe & succoure for a christen man, is to be loked for and desyred. Than was forthwith this valiant champion strengthened againste the conflict, whiche was a cummyng. Heauen opened, and the glorie he sawe of god, and Iesus whome he professed, standyng on the ryght hande of his father. And this vision kepte he not close and secrete from the multitude, althoughe they wer wickedly bente. For it wer not expedient for mannes malice to suppress goddes glory. Beholde, he saieth, I see heauens open and y^e sonne of man stāding on the right hand of goddes maiestie. It wer a profitable thinge, here to cōsider the maner and forme of this his iudgement. Faultes wer laied in algainst him. He made answer to thē al. And beyng but a young man, he alleaged for himselfe, both testimonies of the law, and of the Prophetes. They wer vanquished in their accion by piththy reasons. There was nothing here spokē by him of god, but godlye, nothing of Moses, but honorably, of the lawe nothyng, but accordyng to the meaning therof, of the temple, nothyng contumelyously. And yet their hartes for anger, were a breakyng in sundre, and thei grinded their teethe together, lyke woode men and frantyke. So loth were they to see their owne glorie dimynished, and his glorye published and praysed, whose glorye alone, god woulde haue openly declared to all men.

*If he hadde praysed Moyses or Abraham, they woulde haue forborne hym: but now that Iesus should be alyue, that he should stande on the ryght hande of god, lyke as Dauid prophecied, that coulde not they abide. But as they had be al stryken than, or turned into a fury or madnes, thei stopped their eares againste so holsome doctrine and comunicacion, and ran al at once v|pon Steuen violently with outrageous cries. And as though he had ben thā conuict, and condemned for blasphemie, they cast hym oute of the citie, expres|syng in this one poynte alone, Moyses lawe: and there they

stoned hym. And the witnesses, as though they had gotten the vpperhande of hym, whose dewltye was after Moyses lawe to cast the first stone, to thintente they myght the redier be to that cruel murther, layed downe their garmētes at a young mans feete called Saule, who than of ignoraunce, and loue towarde hys countrey law, fauoured y^e wicked parte. Soone vpō this they began to stone Steuen, who neither contended againe,* neither spake woordes to thē of any reproche, but made to him, whome he had seen, his inuocacion, and sayde: Lorde Iesu take to the my soule. Therby mayst thou know him to be Iesus disciple. For in lyke maner sayed he vpon the crosse: father I commend my spirite into thy handes. After this, whyle the stones flygh on euery syde, and he was kneling vpon the grounde he cried out aloude with an highe voyce, and an inwarde great affeccion of mynde, and sayed: lorde, laye not this vnto their charge, for they know not what they do, how playnly doth the seruaunt expresse his may|ster. This was the laste worde before his deathe, after the whiche he depar|ted this lyfe, as it were with a sounde slepe in the lorde, in whome whosoeuer dyeth, doth not dye in very dede, but falleth into a slepe, and shall agayne, af|ter he hath taken his pleasaunt test, awake to lyfe euerlasting. It besemeth as many as be trewe christians, to dye in suche a mynde. And so Steuen ryghte well agreyng to his name, deserued first of all, the crowne of martyrdome,

and offered vp to the Lorde, the first fruytes of sacrifice, that were seemely for the gospell.

The .viii. Chapter.

[The texte.] Saule consented vnto his death. And at that tyme, there was a great persecuciō against the congregacion, whiche was at Ierusalem. And they wer all scattered abroad throw|out the regions of Iewry and Samaria. But deuout persons dressed Steuen and made greate lamentacion ouer hym. As for Saul, he made hauocke of the congregacion & en|tred into euery house, & drewe out both men and women, & thrust them into prison. Ther|fore, they that were scattered abroad, went euerye where, preachyng the worde of God.

Some there were among that multitude, whiche were not than perswaded that Iesus was the sonne of God: and so by meane of suche ignoraunce, their offence was the lesse, thoughe it ex|cused them not of murther, forasmuche as they, beyng so blin|ded of their owne inordinate desyres, had leauer auenge, then learne the trueth. Yet of all other, none were lesse to be hol|den excused, than the byshoppes, scribes and

phariseis. Sum agayne there were whiche of very ignoraunce, not of any malice, beleued that it was a pleaisant sacrifice to god, to dispatche the worlde of them, whiche went aboute to subuert the lawe that god had left to man. Albeit charitie of the gospell excu|seth, yea those thinges, whiche cannot be with man excused. Amongest those that of plaine ignoraunce did amysse, and of no maliciouse mynde, Saule was accompted one: who was borne in the Isle Tarsus, a young man, fauol|ryng Moyses lawe excedyngly, whiche afterwarde became of a rauenyng woulfe, a meke lambe, of a cruel persecutor of Christes gospell, and egre delfender of the lybertye therof. But stones verely cast he none that tyme at Steuen,^{*} but was assentyng to them, that had condemned and stoned hym, and for this purpose kepthe he their garmentes, that he myghte be accoun|ted one amongst the rest of them that stoned him. And yet were not the maly|ciouse lewes quieted in their mindes, with the murther of this one person but a wonderful great persecution begūne sone after to ryse against y^echurch of Christ, whiche than was at Hierusalem, in somuche as all they were scate|red into sondry coastes of Iudea, and Samaria, sauynge the twelue apostles whiche were more constante in mynde, and stedfast, than other were: neyther coulde the maliciouse lewes ought do agaynst them, no more coulde they algaynst the other, but vpon Iesus the lordes sufferauce. The lorde had per|mytted them in tyme of persecucion, to flye from citie to citie. And this theyr flyng proceded not so muche of anye feare the disciples were in, as it came of the wil and ordinaunce of god, that of their teachings, as it were of seedes cast in many places abroad, a plentiful haruest myght the soner cum forth, in Christes religion. The twelue apostles and no moo, like faithfull shepherdes, shranke not away for all the great storme, but abode styll by it at Hierusalē. But sum well dysposed persones, because they perceiued Steuen vnworthely oppressed by subornate witnesse, caused the dead body to be buried. Of suche a godly loue or affecciō was Ioseph moued, and Nycodemus, to prouide dyligently for the lorde Iesus funeralles: but Steuens death was celebrate af|ter the lewishe facion or maner, with weapyng and wailynge of good men.

For Christen people taketh the death of suche that dye for Christes glory, to their great loye and comforte,^{*} and as it were for the victorie of goddes ene|myes: and yf there be any teares shedde, it is not for his sake that is dead, but eyther for suche manquellers that purchaseth them selues helle, either els for Christes flocke beyng destitute of a necessary shepherd. In these daies Saul, whiche had before declared at the stoning of Steuē sum tryal of his zeale, bel|gan of a great displeasure y^t he had conceyued against the Christiās, lyke an hungry woulfe, that teareth in peces, & scattereth abroad a flocke of shepe, euē so to wast goddes congregacion, pursuynge them that fledde, searching them oute that lay hid, walkynge about to euery

house, and wher he thought any to be of Christes professiō, furiously there russhed he in haling men and lyke|wyse women into prison, more cruell (the trueth to say) then were the priestes & Scribes, of the which none at al put womē to any trouble or busines. This did that yong man of a good zeale, but of a noughty iudgemēt. And therfore kepte the lord his cruelle and rageyng minde within such limites, that it was not polluted w^t any murther. Whiles this persecucion was a doinge at Hie|rusalē, suche as were disparsed, though that feare draue them far of, from one place to another, yet ceassed not to blase abroad Iesus of Nazareth: & in theyr walking al aboute Iudea, sowed here & there, as thei went, the seade of y^e gos|pell, for y[•] which selfe same purpose, y^e lorde had suffered thē so to be scattered.

[The texte.] ¶¶Than came Philip into a citie of Samaria, and preached Christe vnto them. And the people gaue hede vnto those thinges which Philip spake, with one accorde, hearing and seyng the miracles, whiche he did. For vncleane spirites cryng with a loude voice, came out of many that wer possessed of them. And many taken with palsy, and many that halted, wer healed. And there was great ioye in the citie.

Emong whome was also Philip, one of the seuen deacons, in ordre nexte vnto Steuen. This Philip being far driuen from Hierusalē, went down into a citie of Samaria, which self same citie is called Sebast. And thither like|wyse had cum before, a certaine fame of Iesus name of Nazareth, of whome Philip preached dyuers other thinges that were not there spoken of before, as how he was crucyfied, and had rysen the thyrde day after, to lyfe agayne: and furthermore whan he had been couersaūt the space of four[•]y dayes with his disciples, ascended into heauen, and howe he had from thence sente downe to his disciples the holy ghost, and that all that woulde from thenceforth be|leue in his name, should haue prouided for them euen at hande, their salua|ciō. The vulgar people among the Samarites (for of al other those did moste alwaies profit by hearyng the gos|pell) gaue good hede all with one accorde, to Philippes wordes. For that tale, that promysed all men saluacion, was wel worthy to be fauoured, and more then that, the miracles which were not a|few in number, wrought by Philip, affirmed his woordes to be trew. For de|uilles out of many, whiche wer possessed of vncleane spirites, euen at hys in|uocation of Iesus name, went forthe with a loude crye, declaryng that they went not forth willyngly, but that they wer enforced by vertue of that health|ful name. Yea and that was more to meruaile at, many that wer taken with the palsy, and diuers other that were lame, recouered health. For these causes the whole citye in eache degre and state, was wonderfully glad. The farther that they went from Hierusalem, and the nearer as their accesse was vnto the

heathen, the more encrease came of the gospell that they had sowed. Beholde howe much profited the Iewes cruelty, Philip of a deacō, became an apostle, and for a fewē Hierosolomytes, whiche refused theyr teachings, whole cities gladly receyued the doctrine of the gospell. But the churchē feleth greater dāmage at their handes, whiche beyngē in themselues corrupted, taketh part with the churchē, then she doeth by them, that openly persecuteth her. And of this, example is here declared vs, that we shoulde take the better hede therby, of suche wolves, that are wrapped in shepe skynnes.

[The textē.] But there was a certaine man called Symon, whiche before tyme in thesame citie vsed witchecraftē, and bewitched the people of Samaria, saying that he was a man y^t coulde do great thinges. Whom they regarded, f^om ^ohe least to y^e greatest, saying: This man is the power of God, whiche is called great. And him they set muche by, because y^o of long ^oyme he had bewitched thē with sorceries. But as sone as they gaue credēce to Philip|pes preaching, of the kingdome of God, and of y^o name of Iesu Christ, they were baptised, both m^o & womē. Than Simon himselfe beleued also. And whā he was baptised, he cōtinued with Philip, & wondred, beholdyng the miracles & signes, which wer shewed.

A man there was amonge the Samarites, called Symon, a deceyuer of the people, and a practiser of delusions and inchauntemētes, who, before that Philip came thither, practised in that citie, magikes arte, & by his counterfeyt miracles, & monstreouse thinges against nature, had he made the Samarites fonde on hym and folyshe, who were besydes of their owne selues, supersticiouse, & much enclined to deuilysh enchauntemētes. By meanes of such false|hode and deceyte, auaunted he him selfe before the simple and plaine people▪ whiche were lyghtly perswaded to supersticion, bostyngē that he was an ex|cellent Prophete, vnto whom al the Samarites frō the highest to the lowest, gaue good hede. But nothing had he done in Iesus name, and therfore they, as people astonyed at suche monstruouse sightes,* whiche he eyther fayned by craftē of iuglyng, eyther els broughte to passe by helpe of deuylles, sayd: this felowe is goddes owne right hande whiche is called mighty. Many a day had he bene with them, and long had he made them with his sorcery to dote vpon him, and therfore whan he had once gottē hymselfe a name with thē of great estimacion, many one beleued him in all that he taught. But after he percei|ued Philip able to worke miracles in dede, & that more spedely then he coulde dooe, and also more surely at thinuocacion of Iesus name, and the Samari|tes quite fallen frō him to Philippes beliefe, who brought thē a gladsom mes|s^oge of y^e kingdō of god, & of Iesus Christes name, not bragging of himselfe, as Simon dyd, but setting forth Christes glory w^t miracles right famously, and promysyng eternall saluacion to all, that after baptisme once receyued, woulde professe

that name, and sawe many one as well men as women receiue baptisme: at the last Symon also himselfe receiued Christes faith, and whan he was baptised,* begon to be of Philippes parte, more for ambiciō and desyre of worldly prayse and vaine glory, then for any loue he bare to Iesus. For as he was perfytlye sene in all artes magicall, so sawe he nothyng done by Phillip, thorough suche maner falsehede and deceyte, wherefore whan he behelde sum miracles set furth by him, whiche were of no small weight and valoure, (as be al welnyghe that enchaunters worke, as to make a dragon flyghe, or a strawe crepe,) but deuils to be caste out of a man with a worde, and men that were taken with a palsey to be deliuered therof at a word, he maruayled much

Page [unnumbered]

therat, as a man greatly astonied by what feate subtiltie, or by what power might suche thinges be brought to passe.

[The texte.] ¶Whan the Apostles whiche were at Ierusalem, heard saye that Samary had receiued the worde of God, they sent vnto thē Peter and Iohn. Which whā they wer cum, praied for them, that thei might receiue the holy gost. For as yet he was cum on none of t•ē, but they were baptised onely in the name of Christ Iesu. Thā •ayed they their hādes on the, and they receyued the holy goost.

But whan thapostles whiche than were at Ierusalem, had hearde tidinges how the Samarites, a sorte of carnall people, and thesame not clene voy• of idolatrie, had louingly receyued at Philippes preaching the worde of god, they wer right glad, and sent to them Peter and Iohn, the chiefe of all thapo|stles, to ratifye that, and set it well finished, whiche Philip had begon. These two being sent to ratifye that was begon, whan they had learned at their cū|ming thyther, howe Philip had christened many one, gaue thanks to God. Philip, and those that were with him, made petition to the apostles in theyr behalfe whiche were christened, that they might receiue the holy ghost, & that suche that were clensed than by baptisme of all their sinnes might receyue the gifte of god also more largely, lyke as they had doen, whiche being altogether in a highe parlour, first before all other, receyued y^eholy ghost. For as yet was not the holy ghost cum vpon any of them, sauynge that they wer onely christe|ned in Iesus the lordes name. This authoritie to baptise, had the deacons ge|uen them, but to laye hande vpon the baptised, wherby was geuen the holye ghost, was reserued vnto thapostles alone, and their successours. Thapostles than, as sone as they were desyred, layde theyr handes vpon them, and they forthwith in a visible token, receyued the holy ghost which endowed their spi|rites with liuely

strength like vnto the fyre, and enriched their tounge with an heauenly eloquence.

[The texte.] Whan Symon sawe that thorough laying on of the apostles handes, the holy ghost was geuen, he offered them money, saying▪ geue me also this power, y^t on whome soeuer I put the handes, he may receiue the holy ghost. But Peter sayde vnto him: thy money perishe with the because, y^e hast thought, y^t the gift of God may be obtained with money. Thou haste neither parte nor felowship in this busines. For thy herte is not right in the sight of God. Repent therfore of this thy wickednes, & pray God, y^t the thought of thine herte may be forgeuē the. For I perceiue y^t y^e art ful of bitter galle, & wrapped in iniquitie

Whan Symon the very same that was becom of a wicked enchaunter, no better a christen man then he was an enchaunter▪ perceyued that thapostles by laying their handes vpon them that wer baptised, gaue an heauenly gyfte, bicause he would wante nothing that might auaunce himselfe, and his owne commodities, profered them money, saying: geue me this power also and aulthoritie, that whomsoeuer I lay my handes vpon, maye receyue y^e holy ghost. This deuilish inchaunter thought that money might with all sortes of men, bring euery thing to passe, beyng not to learne that who looketh for gaynes, must be at sum expenses: his mynde was to bye and sell for gaynes.

And here eftsones was an other springe of no litle myschefe in the churche. Ananias and Saphira were punished for their dissimulacion. And so was this an example to be repelled forthwith very sharply, whiche, yf it had ben receyued, shoulde haue vtterly subuerted all synceritie of Christes religion. Peter therefore declaryng to all other, what bysshoppes ought to do against

Symons disciples and folowers, made aunswere in this maner: It were better that this thy money that thou goest aboute to corrupte other with, were at the deuyll, and thou together with all, whiche art now becom of thine owne sekyng for, y^e most wretched vnthryfte of all other lyuing, for as muche as thou thinkest that the gyft of god (which like as he of his bountiful goodnes geueth to vs freely,* so woulde he that we shoulde freely departe with the same to other) maye be bought for money. Thou canste be here no partener of any benefyte, nor haue any thing to do with vs in this oure office of prealching, or geuing the holy ghost, whiche we of a playne and a sincere minde to godward, haue taken in hand. For though thy bodye be dipped in

water, yet art thou for all that, vncleane herein before god. But yf thou continue styl in this thy noughtye and deceitfull mynde,* nothyng shall thy baptisme auayle the. Wherefore than be sorye for this thy noughty purpose, & aske god forgeuelnes, if thou maye in any wyse cum by forgeuenes of so outragious a crime, whiche thouge it was not already in acte perfourmed, yet so haddest thou purposed it in mynde, that the leauing of it vndone, was not longe of the, and an yll example, of all other most daungerous brought in therby amonge the faythful of Christes congregaciō. God putteth suche in commission to dispēce the giftes of his most gentle spirite, whiche be of a pure and sincere herte. I see plainly that thou art of no cleane conscience, but infected with poisonful couetice and ambicion, and tyed by meanes therof, with the bondes of sin. For the releasement wherof, pray thou must vnto god with weeping teares, that the great vengeaunce of his wrath, whiche thou hast through so haynous an acte prouoked, may not light vpon the.

[The texte.] ¶Then aunswered Symon, and sayde: praye ye to the lorde for me, that none of these thinges whiche ye haue spoken, fall on me. And they, whan thei had testified, & preached the worde of God, returned toward Ierusalem, and preached the ghospel in many cities of the Samaritanes.

Than Symon beyng more afrayed of goddes punishment, then he was for his euyll doynge penitent,* saide to Peter: dooe ye rather pray to the lord for me, that none suche mischiefe as ye haue rehearsed, betyde me. Here thou seest, Theophilus, twoo Simons compared together: in thone is declared, what we ought to flye fro: in thother, what is for vs to folow. After that Peter than & Iohn had well approued by their authoritie, and made vp all perfyte Phillippes preaching at Samaria, and had taught many thynges whiche they themselues had learned of their mayster Iesus, they came backe againe vnto Ierusalem, and by the way, preached the ghospell to many vilages and small townes of the Samarites, alwayes in hāde with that, that their maister com|maunded them to dooe.

[The texte.] ¶The angell of the lorde spake vnto Philip, saying: aryse, and go toward the south vnto the waye that goeth doune from Ierusalem vnto the citie of Gaza, whiche is in the desert. And he arose and went on. And beholde, a man of Ethiopia, a Chamberlaine, & of great authoritie with Landace quene of y^e Ethiopians, and had the rule of all her ●●●also, came to Ierusalem to worship. And as he was in his repayre home again, syttyng in his chariot, he read Esai the Prophete.

Philip who was muche desirous that the ghospell might cum forward, mette with an other praye. For good men be seldome withoute occasion to do

good. For an angell of the lorde priuely warned hym, and sayde: aryse & take thy lorney sowthward, and kepe the high waye that leadeth from Ierusalem vnto Gaza, I meane olde Gaza, where no man nowe dwelleth, nigh vnto the sea. Philip was ready at thangelles commaundement, and set forthe on hys way, as a man might perceyue in him a chearefull courage, mete for a byshop to haue, as ofte as nede shall require to allure any to the gospell. But like as the setter furth of enterludes appointeth time for his players to come and goe, euen so doeth here the angell moderate the setting out of these two persons and their meting. For at y^esame tyme, as god would haue it, a certaine gelded man, being a Chamberlayne, toke his iourney: a person halfe maymed, in that he lacked his stones, by reason wherof he was not a perfecte man of body, but right wyse for all that, and of a man[•]y stomacke: an Ethiopian borne, blacke skynned,* but one that shoulde sone after be clothed with a garment of a lābes flece, immaculate, as white as snowe, and chaunge his naturall complexion in the fonte of baptisme, a head officer to Candace quene of Ethiope, whom she had made her high treasurer. Here speake we of a sorte of people delicatly brought vp by reason of theyr excesse and superfluitie, which are well worthy to be in subiection to a woman. Riches is the norisher of all superfluitie. This man of a deuout mynde, had taken his iourney towards Ierusalem. For the temple there was of so great renowme, that diuers nacions, yea oute of far countreyes, came, and brought with them sundry gyftes. In consideracion whereof, the priestes had muche dysdaine and hatred at them, that sayd this temple should be once distroyed. This chamberlayne meaned well and godly, but fowle was he deceyued to seke in the Iewes temple for religion, whence it was euen than all ready to depart vnto the heathen. And as he was in his repayre homewarde, sitting in his chariot, he mispent not the tyme in fables, or elles in slepe, but for the loue that he had to religion, was in readyng Esaye the prophete, declaring to vs where we ought to seke for Christe. For in tem|ples is not he hydden, but in bokes of holy scripture.

[The texte.] ¶¶Then the spirite sayde vnto Philip: go neare, and ioyn thy selfe to yonder charet. And Philip came to hym, & heard hym read the prophe[•] Esaye, and sayde: vnderstandest thou what thou readest? And he sayde: how can I, excepte I had a guyde? And he desired Philip, that he would come vp, & sytte by him. The [•]enour of the scripture that he read, was this: He was led as a shepe to be slayne: & like a lambe dumme before his shearer, so opened he not his mouth. Because of his humblenes, he was not esteemed. But who shal declare his generacion? for his lyfe is taken from y^e yearth. The Chāberlaine aunswered and said: I praye the of whō speaketh y^eprophet this? of himselfe, or of some other man?

Whan Philip had here in his waye, mette with him, the angell warned hym againe priuely, and sayde: go to, and approche thou neare vnto this cha|ret. Whan Philip had made good spede thyther, he heard the Chamberlaine readyng Esay the prophete, and streyght therupon perceyuyng his good ze|le, and endeauour vnto religion, sayde to him: vnderstandest thou what thou rea|dest? Than answered he: howe should I vnderstand, a man as I am geuen wholly vnto temporall busines, excepte I had one to expounde to me the secret sence and meaning of the prophete? And with that desired Philip, y^e he would step into the chariote, and sit by hym, that they might the more commodiously talke togyther. Up went Philip and sat by the Chamberlayne. Marke me how well doth Philip here resemble a trewe preacher of the gospell, and howe

plainly in this chamberlayne, is suche Heathen people described, as couet to knowe Christe. There must nedes be wonderfull great encrease of all godly|nes, where the one hasteth in mucche desyre to teache, the other hartely biddeth hym to his compaynie, desirous to learne. Here was nothing done by chaūce, god did set al in rule and ordre. For this chāberlaine happened for his parte, vnawares, vpon that place of the prophete, whiche described Iesus Christ.

This was the place of Esay: he was led as a shepe to be slayne, and as a lambe helde he his peace before the person that clyppe• hym, and not once o|pened his lyppes. Because of his humblenes he was not esteemed. Who shall declare his generation? For his lyfe is taken away from the earth. This texte of Esaye, whan Philip had repeated to hym, the chamberlayne was more en|flamed with ardēt affeccion to knowe whome the prophete spake of, and sayd: of whō I praye the, speaketh the prophete these wordes, of himselfe, or of sum other? See how apte this chamberlaine was to learne. He had heard that E|saye himselfe was cut in pieces at commaundement of kyng Manasses, with a wodden sawe, and ignoraunt was he not, that prophecies laye sumtymes after suche sorte of doubtfull, that what seemed to be spoken of this person or that, after the historical sence, oftentimes myght after a more priuey or mi|sticall sence, pertayne to another. But easye is it to teache that person, whiche in suche wyse demaundeth.

[The texte.] ¶Philip opened his mouth, and began at the same scripture, and preached vnto him Iesus. And as they went on their waye, they came vnto a certain water, and the Chāber|laine said: see, here is water, what doth let me to be baptised? Philip said vnto him: yf y^e beleue with all thyne her•e, thou mayest. And he aunswered, and sayd: I beleue y^e Iesus Christe is the sonne of God. And he commaunded the charet to stand styll. And thei went downe

bothe into the water, both Philip & also the Chamberlaine, and he baptised him: And as sone as they were come ou• of the water, y^e spirit of y^elorde caught away Philip, and the chamberlayne saw him no more. And he wente on his way reioisynge: but Philip was found at Azorus. And he walked thorow oute the cōtrey preaching in al the cities, tyll he came to Lesa•ea.

Than Philip, as one that was ready with ryght good wil to teache, ope|ned his lyppes, and begynnyng at this place of the prophete, expounded to hym briefly the principall poyntes of the gospell, that is to saye, that this per|son, whom the prophete spake of, was the sonne of god▪ throughe whome god had decreed, and by his prophetes promysed, frely to saue all that woulde put theyr truste in him, and that he woulde for this cause haue hym to be borne againe very man of the virgin Mary. And where the one natiuitie and eke the other can not be in worde expressed, whether it be his eternall generaciō of his father, whiche from euer was withoute circumscripcion of tyme, or that he once had of the virgin, by the holy ghostes handyworke without mānes help, takyng so vpō hym mannes nature, that he departed neuer from his godhed, the prophete Esay seing this in spirite, and muche astoynd therat, sayde: who shall be able to declare at lengthe his generacion? Furthermore that he was the trewe paschall lambe, for whose deathes sake, his father had appoynted to delyuer, not onely the Israelytes, but al other nacions also, from bondage of synne, and from death euerlastyng.

And therfore delyuered he hym into the handes of the priestes, scribes, pha|riseis, and head men amōg the people, who brought him afterward vnto Pilate, beyng than iudge and liutenaunt of the prouince, to thentent he mighte

Page [unnumbered]

be crucified. And for as muche as his wyll was to dye for oure sakes, no aun|swer made he before him for his releasement, but as he had bene a shepe, suffred paciētly al their mockes, and al their punishementes. But there hid he the poussaunce of his diuine power, and submitted himselfe for mans sake, to the lowest degree of humilitie. The lewes supposyng verely that he was none other thing at all than he seemed to be, condemned hym, and putte hym to death. This is it vndoubtedly that the prophete speaketh of: In his humble|nes is his iudgement exalted. An innocent is to death condemned, whiche shall cum once agayne on hyghe, and surmountyng all other, and shall iudge the quicke and the dead. But god the father hath called his sonne backe to lyfe againe the thirde daye. After what tyme of his resurreccion, was he the space of fowertie dayes conuersaunt on yearth, bothe seen often, and felte of his disciples corporally, and than finally in

syght of them all, lyfte vp he was into heauen. And the tenth daye after his ascencion, sent he downe from heauen the holy ghoste, who in suche wyse enspired the apostles hertes and their toungues also, that they myghte without all feare, publyshe vnto all people through out the world, Iesus of Nazareth, for the chiefe authour and foun^olayne of lyfe, and health euerlastyng, not by any helpe of Moses lawe, but by faythe and baptisme. Of all these poyntes rehearsed, none there is, that Moyses law hath not in figures sygnified,* that the prophetes haue not before spokken of, yea that Iesus hymselfe hath not taught and promised. The chamberlayne, whiles that Philip was declaryng to hym these poyntes of the gospel, with other many mo, was ware by chaunce, of a litle spring of water, fast by the waye, and sayde vnto Philip, why prolong we so great and weyghtye a matter? See where water is at hande. Thou hast nowe enformed me, and I am all ready. What shall let, but that I maye forthwith be christened? Than aunswered Philip: there is no let at all, yf thou stedfastly beleue, and kepe w^t all thy herte, those thinges whiche I haue taught the. This promyse alone is made at baptisme. Than aunswered the chamberlaine right gladly: I be^lleue that Iesus is the very same Christ, whō the prophetes hath promysed, & I beleue that he is the sonne of god, for whose sake, al men haue profered thē, health euerlastyng. Philip caused the chariot furthwith to stand styll. It was a noble carriage, richely garnished, & semely for hym that was an head officer to a barbarous quene. But downe alowe muste he come, that shall be founde mete for baptyisme, and strip himselfe naked of all garmentes. Bothe wente down into the water, and there Philip christened the chamberlayne, a poore man, the riche, a simple and an abiect, the puyssaūt and mightie, a man in him^selfe right perfect of all his lymmes, the vnperfect that lacked parte of his mē^bres, a lewe, the Ethiopian. So litle regarde here was had to mannes per^sonage. There is no disagreeunce where is faith in Iesus Christe, and con^sent of mynde together in one accorde.* After baptisme, there was neyther chā^berlayne, nor Ethiopian, but a newe creature. And as for Philip, as soone as he was come out of the water, an aungel of the lord toke him away, and more of him saw not this chamberlaine, neyther after desyred he to haue his tea^ching, being once inspired with the holy ghost in baptisme: but as one righte glad at the hert, that he had learned Christes fayth, made an ende of his iourⁿey, that he might at home likewyse publishe the name of Christe among his countrey men of Ethiop. Fynally the aungell set Philip downe in the nexte

citie called Azotus, whence he came: and takyng thence his iourney, in euery place, where village or towne did lye in his waye, he preached the gospell, vnⁿtyll, he came vnto Cesarea, a citie in Palestine, where his dwellynge was.

[The texte.] ¶ And Saule, yet breathyng out threatninges & slaughter against the disciples of the Lord, went vnto the hie prieste, & desyred of him letters, to cary to Damasco, to y^e Synalgoges, that if he found any of this waye, (whether thei wer menne or women) he might bring them bound to Hierusalē. And whē he iourneyed, it fortunēd that as he was come nygh to Damasco, sodēly there shyned rounde about him, a light from heauen, & he fel to the earth, and hearde a voyce saying to hym: Saul, Saul, why persecutest thou me? And he sayde: what arte thou lord? And the lorde sayed: I am Iesus, whom thou persecutest. It is harde for the to kycke against the prycke. And he both tremblyng, & astoynd, said: lorde, what wylt thou haue me do? And the lord said vnto him: arise, & go into the citie, & it shalbe tolde the what thou must doe.

W Hyle these thynges were in doing, Saule in all his pro|cedynges againste the Christians, expressed muche cru|eltie, not onely within the walles of Hierusalem, but where els he perceiued that the disciples, whiche were scattered abroad, had spred also the worde of the gospell purposyng than more and more with himselfe not onely, to threaten them and to enpryson, but to kyll and mur|ther them in sundry wyse, went vnto the hygh Byshop, to thentent that by maintenaunce of his authoritee, he myght the sooner consume them: & desyred to haue his letters of commission, not onely to cities nygh there about where he had already exercised his crueltye, but vnto Da|masco, a citie in Phenicea, far of from Hierusalem, dyrected vnto the Synalgoges of y^e Iewes there dwellyng, for that ende that he might, thorowe their ayde, at commaundement of the high Byshop, bryng fast bounde to Hierusa|lem, whomesoeuer he had taken faultie in this heresye, •yther menne or wo|men. These and suche lyke thinges was Saule moued to doe, of a plaine and no dessemblyng mynde, supposyng with himselfe, accordyng vnto the Lordes saying, that his deuoure and seruice herein, was pleasaunt to God. And ther|fore God suffered not his handes to be polluted with innocentes bloude, but called hym abacke in the myddes of his rage. For whan he was almoste at his iorneyes ende, not far from the citie Damasco, a sodaine light from hea|uen, shone about him: and sodainlye, as he was fallen for feare vpon the ground, hearde he a voice, saying vnto hym: Saule, Saule why doest thou persecute me? Thā Saule as one stricken w^t a great maruayle who he should be, that on hygh aboue, and so myghty, complayned of wrōg as it were done by his frēde, and in doubt whether he were some aungell, or els God himselfe, aunswered fearfully: who art thou, O Lorde? Than sayed he: I am thesame Iesus of Nazareth, whome thou supposeste to be deade, whereas I dooe liue & reigne in heauen. But thou in persecuciō of my disciples, & of my name, doest persecute me also, vnawares thereof. But all thy labour is in vaine.

For it shall be harde and paynfull for the, to beate thy heeles againste the prycke. For thy striuyng is not against manne, but againste god, whose wil

Page [unnumbered]

no manne is hable to resiste. Wherefore thine offēce herein, is double the more, and nothing shalt thou preuaile therby, and yet doe thy selfe a shrewde turne. Saule hearing this, trembled for feare, and as one amased, saide: Lorde, what wylte thou haue me doe? By this answer, his erreure appeared to haue cumme of plaine ignoraunce, and of no malice. To instructe once suche erp|sons, it were sufficient. But it was expedient that an high and fierce stomake, were plucked downe, and suche one that mynded nought els but to threaten and kyll, were made afrayed, to thentent he myght be easlye taught. Than sayed the lorde to him: aryse and go into the citie. There shalt thou learne what is for the to do. The lorde stryketh man in suche a sorte, that it maye be for his health: so he casteth downe, that he maye set vp, so ma|keth he them blynde, that he maye lighten them. Saule beyng in his cruell|rage, was throwen downe headlyng, but after that he became meke and rea|dy to obeye, he was byd stande vp.

[The texte.] ¶ The mē which iourneyed with him, stode amased, hearyng a voyce, but seyng no mā. •d Saul arose from the yearth, & when he opened his iyes, he sawe no man. But they led hym by y^eha•d, & brought him into Damasco. And he was three daies without sight and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias, & to him said y^e lord in a visiō: Ananias? And he sayd: beholde, here I am lorde. And the lord saide vnto him: aryse and go into the strete, whiche is called streyght▪ and seke in y^e house of Iudas, after one called Saule of Tarsus. For beholde, he praieth, and hath sene in a vision, a man named Ananias cumming in to him, and puttyng his handes on hym, that he might receiue his syght.

Whyle these thinges were thus in doynge, the men that went with Saule, in his iourney, stode amased, hearing certainly one talke to Saule, but seing no man. Than Saule vpon good comforte that he toke hereof, arose vp. The first step to vertue is to be set vp on foote. And beholde againe an other my|racle, although his iyes were open, he could not see. Than those that came in his company, lead him by the hande into the citie of Damasco. And yet was not he than forthwith admitted to the gyfte of the holy ghoste, that it shoulde be noted of vs that came after for an example, howe it were not mete to laye hande forthwith vpon eache person, but firste to see them that are newlye in|structed, diligently tryed, and prepared by fastyng, & praiere. Wherefore than, lyke as the apostles abode at Hierusalem ten dayes space, in expectacion of the holy ghoste, so taryed Saule at Damasco three dayes,

seing none yearthlye thyng with his corporal iyes, but thinwarde iyes of his soule, were in y^e meane space clearly illustrate: al that whyle receyuyng no foode, but his mynde was fed the meane time with heauenly doctrine.* There was the same tyme at Dalmasco, a disciple, (for so were they than called whiche had receiued the gospel,) named Ananias. The lorde had piked oute this Ananias, by whose handes his pleasure was bounteously to replenishe Paule w^t giftes of his holy spirit. And therfor hym spake he vnto beyng a sleape, in his dreame, and sayd: Ana|nias? He on the other part anon perceiuing that god called him, made answer: lo I am here lorde: as who sayth disclosyng a true christian herte, ready at all commaundementes. Than sayde the lorde: ryse vp and go thy waye into the streat, whiche they commonly call streyght, and aske at Iudas house for one Saule, who was borne in Tarsus. For lo, there is he in prayer, suyng to haue grace and liberall comforte from vs. At the very same tyme, Saul lykewise as he was in prayer, thoughte y^e one Ananias, had entred into y^e house to hym,

and layde his handes upon him, to thintent he myght receyue againe his iye|sight. Euen so the lorde prepared in their mutuall vision eache one for other.

[The texte.] ¶ Than Ananias answered: lorde, I haue heard by many, of this man, howe muche e|uil he hath done to thy saintes at Ierusalē: and here he hath authoritie of the high prie|stes, to bynde all that cal on thy name. The lorde sayde vnto him, go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the childrē of Israel. For I wyl shewe him, howe great thinges he muste suffre for my names sake.

But Ananias sore afrayed at the name of Saule, who for his cruelty, was than muche spoken of among the christians, made aunswere: I haue heard lord, of many one, howe sore this man hath vexed thy blessed saintes at Hie|rusalem, and yet not so contented, but nowe is he hither come also, beeyng put in authoritie by a streyght commission from the hygh byshoppes, to laye thē al fast in fetters, that call vpon thy name. Herunto the lorde agayne made aunswere: I knowe right well howe ye my shepe are muche afrayed of that rauinous wolfe.

But there is no cause why thou shouldest feare. For that wolfe haue I chaun|ged into a right gentle shepe. Wherefore see thou go vnto hym boldly. For hym I haue chosen to myne owne selfe, as a notable instrument, to carye my name before the Heathen, before kynges of the yearth, and the chyl dren of Is|rael. What he hath done hytherto, was not done of malyce,

but of a zeale to the lawe of his countrey. And forasmuche as of plaine ignoraunce, his iudgemēt failed him, sum tryall hath he shewed of his towardnesse, how earnest a defen|dour of my gospell, I am lyke to haue of him, in tyme to cum. Hitherto hath he scryuen against the professours of my name, beyng armed therunto with bul|les from the high byshoppes, with threatnynges, and with fetters for them. Hereafter more manfully shall he fight and stoutly, beyng armed but with my spirite, and gyrte with the sworde of my euangelicall worde, againste all them that hate my name. For the glory and renoume wherof, far greater affliccion shall he willyngly suffre, than nowe of late he prepared againste you.

[The texte.] ¶ And Ananias went his waye, and entred into the house, and put his handes on him, and sayde: brother Saule, the lorde that appeared vnto the in y^e waye, as thou cammest, hath sent me, that thou myghtest receyue thy sighte & be fylled with the holy ghost. And immediatly there fell from his iyes, as it had ben scales, and he receiued sight: & arose, and was baptised, and receyued meat, and was comforted.

Ananias, well encouraged at these wordes, departed thence, and entred in|to Iudas house: he founde Saule praying, and layde his hande vpon hym, and sayde: brother Saule, the lorde Iesus Christe, that appered vnto the in the waye▪ as thou wast cumming hither, hath sent me to the, to thintent thou shouldeste receiue thi sight againe, and be replenished with the holy gost. Ananias had vneth spoken these wordes, but there fell from the iyes of Paule in the same place, as it were certaine scales of a fishe, & so recouered he his sight. And immediatly he stode vp, and was baptised. After that, whan he had receiued sum foode, he was well strengthned. In this maner that excellent capi|tayne of Christes gospell, & he that shoulde soone after obscure the glory & re|nowne of other his apostles, receyued at the hand of Ananias, a poore and hū|ble disciple the holy ghost, before that he receiued baptism. But nothing is done out of ordre, that is done at Iesus Christes cōmaundement, whō Paule hadde for hys teacher. For so had he gyuen his apostles authoritie, that he

Page [unnumbered]

woulde neuerthelesse reserue vnto hymselfe, the higheste authoritie of all the whole matter.

[The texte.] Than was Saule certayne dayes with the disciples, which wer at Damas^o. And streight waye preached Christ in the Synagoges, howe he was the sonne of God. But al that hearde him, w^ore amased, and sayed: is not this he that spoyled them which called on this name in Hierusalem, and came

hyther for that entent that he might bring them bounde vnto the highe priestes? But Saul encreased the more in strength, & cōtoūded the Iewes whiche were dwelling at Damasco, affirmyng that this was very Christe.

Than Saule beyng sodainly chaunged, abode for certaine dayes in com|panye with the disciples, whiche were at Damasco. And without any fur|ther delaye, he begonned furthwith e•en there, contrary to the byshoppes com|maundement, to sette vpon the office that he was appoynted vnto by Christe. And he went into the Iewes Synagoges, and published openly and frank|ly, affirming that Iesus of Nazareth was the sonne of god, for whose sake allone, all men shoulde haue profered them, accordyng to the Prophetes fore|sayinges, health euerlasting. The Iewes, which knew of Saules cruel fierce|nesse agaynst the Christians, by the rumoure that was bruted abroad, reioy|syng that they had gotten suche a valiaunt defendour of Moses lawe, whan they had hearde that he did so earnestlye preache Iesus name of Nazareth, they maruayled what had chaunced vnto the manne, that he was so sodainlye quyte altered, and sayde amongst themselues: is not this the same Saule, who of late did all that euer he could, assaulte them that called vpō this name at Hierusalē, whiche name he blaseth nowe abroad, and famously publisheth: and nowe but of late came hyther, purposely to take all suche persons, (yf he myght fynde any here) and to bryng them faste bounde to the highe Bys|shoppes, there to be punished at theyr wyll and commaundement? Howe cummeth this to passe, that he hathe so sodaynly caste of his Iewyshe condicions, and forsaken Moyses, and hathe become a professoure of the crucified? But Paule, whome that name in veray dede than better agreed with, after that he once became of a troublesome person, a teacher of sobernesse and quiet libertee, so litle was afrayed at suche manier sayinges of the Iewyshe, that he beyng euery daye the better strengthened with spirituall coumforte, confoun|ded and muche troubled the Iewes that were dwellynge at Damasco, affir|myng constauntly, and prouing by the testimonies of holy scripture, that Iesus of Nazareth, whome he had before of ignoraunce persecuted, and dyd nowe preache, was the trewe Messias that was promysed to the worlde, and that none other should be borne hereafter, at whose handes the Iewes ought to looke for euerlastyng health.

[The texte.] ¶ And after a good whyle, the Iewes tooke counsell together, to kyll him. But their laying wayte was knowen of Saule. And they watched the ga•es daye and nyght to kil hym. Than the disciples toke him by night, and put him thorowe the walle, and let him downe in a basket. And whē Saule was cumme to Ierusalem, he assayed to couple him|selfe with the disciples: but they were all afrayed of him, and beleued not that he was a disciple. But Barnabas tooke him, and brought hym to the Apostles, and declared to them, how he had seene the Lorde in the waye, and that he had spoken vnto him, and how he had done boldely at Damasco in the name of Iesu. And he had his

conuersacion with them at Ierusalem, speakyng boldely in the name of the lorde Iesu.

Whan Paule had taken suche an enterpryse vpon him, many dayes at Damasco, no litle to the disciples ioy and comforte, and not without a greate

Page xxxviii

rumble and murmour of those, that did not than beleue, the Iewes at lengthe layed their heades in counsell together, to thintent that they might (by lyling in wayte for him) slaye hym. O what a nacion is this that murthereth men? Paule reasoned, taught, and vanquished the Iewes with testimonyes of their owne lawe, as it were with their owne weapons. But there was nothyng els with them, but conspiracies, stockes, prisons, stripes, and sondry kyndes of deathe. But this had the lorde by promisse, assured his welbeloued seruauntes of, that they shoulde not lose, no not a heare of one of their heades, excepte his father suffered it. The tyme was not than come for that excellent warryoure to dye in the gospelles cause, he had than many battels behynde, to fyght for Christes people, many daungerouse perylles were to come, for him to sustayne in fyght of battell, many cities and countreys wer lefte for him to subdue by goddes holy worde, and to call vnto Christes yoke. Wherefore Paule,* as it was goddes wil, had warnyng that y^e Iewes laye in wayte for him, insomuche that they kept the gates day and night in watche for him, that he should not away escape, but that they would kil him. To bring this acte to passe, they had procured them ayde of the Lieftenaunt of the citie, who was the debytie of king Aretas, to thintent that yf theyr priuey watche had not wel proceded to theyr purpose, they would neuertheles openly & by force slay him. The disciples than, conceyuing in their myndes, how that the lesse the person cared for himselfe, the more was he worthy to be saued, woulde not suffer, so valiant a warryer in Christes worde, peryshe. Wherefore they hydde him, and by night let hym downe by a corde of the towne walles, in a basket. Euen so oftentymes, yea, bolde and valiaunt capitaines do runne awaye, to thintent that they maye, accordyng to the prouerbe, be able to fyght againe.

O what a woondre is it to see y^e course of thinges turned vpside down? Nowe lurketh he in corners & starteth away, who a litle before with many sore thret|nynges persecuted: and now prouide they to saue Paules lyfe, whome he before inuented crafty meanes to slay. After this, whā he was once come to Hie|rusalem, and would haue accōpanyed with the disciples, with whome the olde Saule was to well knowen, Paule as thā vnknownen, al were afraied of him, as the shepe of the woulfe: not trustyng his woordes that he was a disciple, callynge well to their remembraunce what crueltie he was wonte to expresse, in persecutyng Christes flocke. They suspected than

that some priuie wyles had been cloked vnder the name of a disciple. But Barnabas the Leuyte, of whome we spake before, that knewe what was done concernynge Paule, brought him to thapostles, before whome, he declared all the whole matter, how the lorde had appeared vnto him as he was goyng to Damasco, & spake to him, and how sodenly his mynde was chaunged, and how fräckly and frely he had preached the gospel in Iesus name the lord. Thapostles reioysed there|at, and with theyr honeste rehersall, commended him to the whole companye. So was he for a time, busylly occupied at Hierusalem, kepyng companye with thapostles, and disciples, & boldly there professyng, and preachyng the name of the lorde, whiche he had of plaine ignoraunce, persecuted.

[The texte.] ¶ And he spake, and disputed againste the Grekes, but they went about to slay him, whiche whan the brethren knewe, they brought him to Cesarea, & sent him forth to Tar|sus. Then had the congregacions reste throughout al Iewry and Galile, and Samaria, and were edified, and walked in the feare of the lorde, and multiplied by the coumforte of the holy ghoste.

Page [unnumbered]

And that did not he onely before the people of Hierusalem, nothyng afrayled of the reprochefull name of an Apostata, because he had swarued from the byshoppes trade in religion, but preached lykewyse Iesus name before the Gentyles, whiche for the great renowne of that citie, dwelled than at Hieru|salem, and before the Iewes, whiche were borne among the Grecians, reaso|nyng with them, and by verye testimonies of the lawe prouyng that Iesus was the sauour of the worlde. But in no wyse coulde they abyde suche liber|tie of speache, & therefore resorted to suche, as they were wonte to do for ayde againste him, whome they were not able in disputacions to vanquyshe, sear|chinge out some waye to slaye Paule. Suche bee their disputacions, that are of Iewyshe condicions. And euen than were priuie wyles also inuented to betrappe him withal, whan that he leaste thought vpon any suche daungier, After that the brethren knewe of this, lest any thinge shoulde betyde hym o|ltherwyse then well, they conueyed hym a waye vnto Cesarea Philippi, whiche is a cytie in Phenicea, and sente hym eftsones thence vnto Tarsus, in Cilicia where he was borne. For by meanes of Paulus wanderyng about, and his leadyng from place to place, the gospell well prospered. In the meane while, after the tyme of persecution was well ouerblowne, the congregacion of dis|ciples, whiche than were disparsed thoroughout all the partes of Iurye, Ga|lile, and Samarye, in the whiche cuntreys principally taught the lorde, and where before all other places, he commaūded that his gospell shoulde be prealched, lyued at some reasonable quietnes, takynge comforte eache one of other, thorowe mutuall vnitie and concorde: and what for the smalle regard they had to mannes threatninges, and the dayly increase besydes of theyr nūber, they were well

edified in Christes faythe, lyuyng in feare of the lorde, and replenished in tyme of aduersitie with spirituall consolacion of the holy ghost. This was it vndoubtedly that the lorde had promysed them: in the worlde ye shalbee well assured of trouble and aduersitie, but in me shal ye haue quietnes of mynde, and ghostelye comforte.

[The texte.] ¶ And it chaunced as Peter walked thorow out al quarters, he came also to the sain|tes, which dwelt at Lydda. And there he found a certaine man named Eneas, which had kept his bed eyght yeares, and was sicke of the palsey. And Peter said vnto him: Eneas, the Lorde Iesu Christe make the whole: arise, and make thy bed. And he arose immedy|atly. And al that dwelt at Lydda and Assaron, sawe him, and turned to the Lorde.

It befell that Peter, whyles he as a vigilant shepehearde, of a stoute coulrage, wente abrode, trauelyng many countreyes, nowe these to visyte, nowe those, came also vnto the holy saintes that dwelte at Lydda. That Lydda is a citie on the sea syde in Palestine. There foude he one called Eneas, who had layne bedred eyght yeares before. For he was taken with a palsey. Peter thā remembryng the lordes commaundement, that what house soeuer they came into they should heale the sicke, for it were not syttyng for bodely diseases to raigne, where spirituall phisycions be present, sayde to hym: Eneas, Iesus Christ make the whole. Aryse, and make thy bed. Immediatlye vpon these wordes spoken, he rose vp whole, and made his bed himselfe. This was a tol|ken of perfyte health. Whan they sawe hym sodenly made whole by vertue & power of Iesus name, who had layne bedred so many yeares, as many as dwelt at Lidda, & Saron, a towne on the sea coaste nyghe vnto Lidda, were cōuerted to the Lorde, and professed the name of Iesus Christe. And so of one

whiche was restored to his corporall health, were many a one moued to health of soule.

[The texte.] ¶ There was at Ioppa, a certaine woman, named Tabitha (whiche by interpretaciō, is called Dorcas) the same was ful of good workes and almes dedes, which she did. And it chaūced in those daies, that she was sicke and died. Whom whē they had washed, they layd her in a chamber. But forasmuche as Lydda was nygh vnto Ioppa, & the disciples had heard that Peter was there, they sent vnto him, desyryng him that he would not be greiued to come vnto them.

There was agayne at Ioppa, a disciple called Tabitha, whiche with the Grekes signifyeth Dorcas, with y^e Latynes Caprea, whiche name gyue they of the cleare sight of the iye. This woman had bene vertuously occupied in all maner godlynesse, but chiefly in workes of mercy, wherwith she releued the poore. It befell thesame time that Peter was busye in his office at Lidda, that she dyed of thesame disease that she had bene sicke of. And whan they had done with washyng the dead corps, accordyng to theyr accustomed maner, they layde it in a highe chamber for to be annointed. And for as muche as Ioppa was not far from Lidda, and the disciples had vnderstandyng that Peter was there, thei sente two men in message to him, desiring that he would vouchsafe to come vnto them.

[The texte.] ¶ Peter arose, and came with them. And when he was come, they brought him into the chamber. And all the wyddowes stode rounde about him, weeping, & shewyng the coaltes, and garmētes, which Dorcas made, while she was with thē. And Peter put them al forth and kneled downe, and prayed, and turned him to the body, & said: Tabitha, arise. And she opened her iyes, and whan she sawe Peter, she sate vp. And he gaue her the hād & lifted her vp. And whan he had called y^e saintes and widdowes, he shewed her aliue. And it was knowē thorow out al Ioppa, & many beleued on the Lorde. And it fortunēd that he taryed many dayes in Ioppa, with one Symon a tauner.

Peter than declaryng in himselfe an example of a good shepehearde, came to them vndelayedly. After his cumming within the house, they brought hym vp into the chamber, to the intent he shoulde be moued at the sight of the dead corps, to take sum pitie or compassion for her death. There stode about Peter all the wydowes, who among other ministeries, whiche were prayse worthy, chiefly were commended for seruing the holye in all their necessities: they mourned her with wepyng teares, whiche they let fall, more of pitie towarde the poore whome she was wunt to refreshe with many good turnes, then for her sake that was departed. Their wepyng was then a sufficient openyng to hym of theyr myndes what they desyred to haue.

They called not to rehearsall her good dedes, but brought forth to syght, the coates and other garmentes, whiche Dorcas had already made to clothe the holye withall. But this her indeuour in doying good, was by death interrup|ted. Then Peter hauing in remembraunce Iesus example, where as he ray|sed vp the chiefe priestes doughter of the Synagoge, after the multitude of those that mourned were first of all put oute of doores, commaunded them all to go furth. For the widowes were onely they that mourned. And weping is a let to prayer. And moreouer because that women, whiche of their owne nature are weake spirited, shoulde not be troubled at the rysyng vp of the deade bodye he would haue none of them to be present▪ but he all alone, prayed, knellyng on his knees. For the holy ghost, by whom all miracles are wrought, is not at all times in like force with mā. But his vertue by prayer, is quickened,

like as fayth is also: * without the whiche no miracle at al is wrought. Whan Peter had made his prayers, and conceyued spirituall strength of the holye ghoste, he turned hym to the bodywarde, and sayde: Tabitha, rise vp. Than shee, as these wordes were spoken, awaked, as though shee had ben in a slepe, and loked vpon Peter. And after that she had behelde him well, sate her down agayne. Peter than putting forth his hande to ayde her withall, set her vp, beyng thā on liue and lastly. After this maner must they be lyfte vp vnto god|lines, whiche be of their owne selues weake: First of all muste god be prayed vnto, that he would take mercy vpon them. That done they muste be taughte what to do, rebuked for theyr lyfe mispent, and exhorted to amende. Finally they muste haue ayde as Dorcas had, to be lyfte vp by good example, to more perfeccion of lyfe.

Whan Peter had called the holy brethren and widowes, whome he before had bidden go forthe, into the chambre againe, whiche were likewise their sellues occupied in praier, loking for the mercifulnes of the Lorde, he shewed them the woman on lyue for them all to beholde. That miracle was soone bruyted abroad ouer all the cite of Ioppa, and caused manye one to beleue in Christe. For that is the very chefe commoditie that cummeth of miracles. For it shoulde not otherwyse muche auayle to call one or two amongst so manye thousandes, that come by tymes into this worlde and departe thesame, vnto lyfe againe, whiche muste neuertheles soon after dye. And this was an occa|sion for Peter to tarye manye dayes at Ioppa. For where shoulde he that fis|sheth for mennes soules abide more to his contentacion, than there as manye cummeth vnto his nette? All this meane whyle abode Peter the chiefe of all the apostles, and he that by reason of so greate myracles whiche he hadde wrought, both was famous and mighty, at one Simons house, a tanner by his ocupacion.

The .x. Chapter.

[The texte.] ¶ There was a certaine man in cesarea called Cornelius, a capitaine of the souldiers of Italy, a deuoute man, & one that feared God with al his houshold, whiche gaue muche almes to the people, and praied God alway. The same sawe by a vision cu|dētely (about the ninth houre of the daie) and aūgel of god cumming in vnto hym, & saying vnto him, Cornelius: when he loked on hym he was afraide, and sayde: what is it Lorde? He sayd vnto him: Thy praier, and thy almes are cum vp into remembraunce before God. And now send men to Ioppa, & call for one Simon, whose sirname is Peter. He lodgeth with one Simō a tanner whose house is by the sea side. He shal tell the what thou ough|test to do. And when y^e aungel which spake vnto him, was departed, he called two of his housholde seruauntes, and a deuout souldier, of them that awayted on him, & tolde them all the matter, and sent them to Ioppa.

HYtherto had none of y^e apostles bene conuersaunt among the heathen, but by occasion was that chamberlaine whiche came from Ethiop, induced to Christes religion. And yet sum of the gentiles were the better, that they dwelt nere vnto y^e apostles. For in Cesarea, y^e most floryshing citie of Palestine, whiche to fore was called Stratōs castle, was a certaine manne named Cornelius, captaine ouer a band of mē, which wer of Italie. This mā, though by trade of his auncestry, he were heathen, & by reason of his office, a man of

armes, yet as one that desyred to be a christen man, he was a good lyuer and feared god. Like him was all his whole houshold. For it is comunly seene that the residue of the housholde, do frame themselues in condicions, like vn|to the maister of the house. He in two poyntes chiefly, declared hymselfe meete to take vpon hym Christes religion, in liberally refreshing the neady, & poore, and in continuall prayer to the lorde. He knowledged the true god, for that he learned,* by reason that he was conuersaunt among the Iewes. He knew that his fauour was chiefly obtayned, by beyng beneficiall to the poore, and by cō|tinuall prayer. It remayned alwaye certaine, that he whiche had already a|bundauntly ynoughe, shoulde haue more geuen hym. This man beyng in his prayer, not mucche before supper tyme, the nynth houre of the daye, did euidēt|ly see a vision, the angel of god cummyng towards hym, and callyng hym by name, Cornelius, as though he had ben familiarly acquaynted with hym. But Cornelius beholding than the angel, and beyng sore afrayed by reasō of the maiestie of so rare a personage, sayde: Lorde what art thou? The angell aunswered: thy prayers are not spente in vayne, neyther yet thy almes dedes, wherwith hitherto thou hast earnestly called vpon god, to be mercifull to the. For what thou hast bestowed to refreshe y^e poore, y^e lord vouchesafeth to coūte it bestowed vpon himselfe: & he wil reward thee in their behalfe, which are not able to require. Wherefore thou hast not employed thy benefite on him that wil forget it. Thou haste done for thy parte accordyng to his wyll, he agayne on thother parte, wyll accomlishe that thy requeste, whiche thou haste continually by prayer, desyred. The lorde hath heard thy praier, because thyne eares were not stopped from the poore. Nowe therefore this must thou doo without delaye, that from hence forwarde the lorde maye shewe vnto the, his bountifull goodnes. Sende sum of thy seruantes to the citie Ioppa, and enquire there for a certaine man named Simon, and desyre hym to cum speake with thee, this man in the iyes of the world, is not of any great estimaciō, but in the sight of god, highe in fauour by reason of his godlynes, and is otherwise callled Peter. He hosteth at a certaine mannes

house in Ioppa, whose name is Simon, a tanner by his occupaciō, and dewelleth by the sea syde. Of this Pe|ter shalt thou learne what thou must do to obtaine saluacion. Whan the aungell had this sayde, he vanished awaye. Than by and by Cornelius sent a couple of his housholde seruauntes, and with them one that was a souldier retaynyng to hym, whose honeste conuersacion and trustynes, he hadde great profe of, for not onely all Cornelius owne housholde resembled him in godly liuinge, but there were sum souldiers also, that folowed the vertuous trade of their capitaine. And whan he had shewed them all the matter and effecte, as touching his vision, he sent them to Ioppa. These thinges were done in the euening.

[The texte.] ¶ On the morowe as they wēt on their iourney, and drewe nye vnto y[•] cytie, Peter went vp vpō y^e top of the house to praie, about y^e sixt hour. And whē he wexed hūgry, he would haue eaten. But while they made readye, he fell into a ••aunce, & sawe heauen opened, & a certaine vesselle came downe vnto him, as it had bene a great shete knyt at the fo|wer comets, & was let downe to the earth, wherein were al maker of fower footed beas|tes of the earthe, and vermin, and wormes, and fowles of the ayer.

The nexte daye Cornelius messengers went on their iournaye. In those dayes, so meane an embacie as that was, had Peter the chiefe pastoure of

Page [unnumbered]

Christes Church no disdayne at. And whan as they were almoste at Ioppa, Peter thesame time, as he was accustomed, had gon vp into an hyghe cham|ber to praye, almoste at the syxte houre, that is to say, about noone. And as he was an hungred in his prayer, he mynded to eate summe meate after his long abstinence. And whyles that meate was a dressyng accordyng to Peters com|maundement, he was rauyshed with the spirite of god. So chaunceth it specia|ly with them, that vse prayer and fasting. For god discloseth not his myste|ryes to the fulle belyes, and slouthfull persons. His vision was this. He sawe heauen open, and from thence a great vesse•l let downe to the yearth, as it had ben a great sheete, knotted and fastened with coardes at euery of y^efower cor|ners. For in olde tyme meate was serued to the table in great brode lynen clo|thes. In this vessell were all kyndes of fower foted beastes, and virmin which crepe on the ground and lyue on the earthe, and byrdes that lyue in the ayre, as well vncleane as cleane, together indifferently. This was meate that the Iewes dyd abhorre, but yet was it thesame that Iesus longed after, whan he sayd to his disciples, profering him meat: I haue meat to eate y^t ye knowe not.

[The texte.] ¶ And there came a voyce to him. Aryse Peter, kill & eate. But Peter sayde: not so lorde. for I haue neuer eaten any thing that is commen, or vncleane. And the voyce spake vnto hym againe the seconde tyme: what God hath clensed, that call not thou commen. This was done thryse, and the vessell was receyued vp againe into heauen. Whyle Peter also mused in himselfe what this vision (which he had seene) meant, beholde, the mē which were sent from Cornelius, had made inquitaunce for Symons house, and stode before y^e doore; and called out one, and asked whether Symon, which was syrnamed Peter, were lodged there.

Peter muche maruayling what this vision ment, a voyce spake and sayde vnto him: aryse Peter, kyll and eate. And althoughe that the lorde had war|ned his dysciples that they shoulde make the Gentiles also partakers of his ghospell, yet to thintent they should the more boldely dooe thesame, he againe was admonished by a vision. But Peter, as a Iewe, yet abhorting the meate that by the lawe was forbyd, sayde: Oh lorde, god forbid that I shoulde eate any suche meates. For vnto this day haue I dewly kepte the trade of my fore|fathers. For hytherto neuer eate I any meate that was suspēded, or vncleane. To this, thesame voyce that had spoken before, made aunswere: that whiche God hath made cleane, thou whiche art but man, call not it vncleane. After this vision had thryse appered, to this ende, that he should more certain|ly beleue it, strayght wayes the vessell was taken vp into heauen.

Than Peter beyng cumme againe to his remembraunce, whyles he was musing with himselfe in a greate perplexitie, what this vision shoulde meane, and whether it were a dreame, eyther els some significacion of goddes wyll, beholde those menne that Cornelius had sente, stode at Symons dore the tanner, and callyng forth one of the seruauntes, enquired whether that one na|med Peter were hosted there.

[The texte.] Whyle Peter thought on the vision, the spirite sayde vnto him: beholde, men seke the: aryse therfore, and get the downe, and go with them, & doubte not, for I haue sent them. Peter went downe to the men whiche were sent vnto hym from Cornelius, & sayde: be|holde, I am he whom ye seke, what is the cause wherfore ye are come? Thei said: Corne|lius the Capitaine a iust man, and one that feareth God, and of good report among all y^e people of the Iewes, was warned by an holye Aungell, to sende for thee into his house, and to heare wordes of the. Then called he them in, and lodged them.

But before that woorde was broughte to Peter, that some there were that woulde speake with hym, and whyles he satte imaginyng in hys mynd, what the vision should meane, the spirite of god sayed to hym (for god speaketh after sondry wyse to his electe) beholde three menne stande at the doore and enquire for the. Therefore aryse and get the downe, and goe with theym, nothyng doubtyng: For I sent them. And then shalte thou vnderstande what the mealyng of thys vision is, that thou somuche musest of. With that Peter wente downe; and came to the menne, and sayde, loo I am the verye same Symon Peter whome you seke for. What is thoccasyon of your cummyng hyther? Peter boasted not of his visyon,^{*} but required the heathens confessyon. For the benefyte of grace that cummeth by the ghospell, ought not to be thruste before them whiche set nought by it, as in lyke maner it ought not to be denyed to thē that are desyrouse of it. Than they aunswered: Cornelius whiche by office is a capitayne of a bande of menne, but yet a manne of good conuersacion, and that feareth God, well credited and lykewyse esteemed, and reported as wel of his owne housholde, as also throughout all Iewry, was warned by the apperance of an holy aungell that spake to hym, to sende for thee home to his house, that he myght receyue at thy handes knowlege what he ought to doe to ob|taine saluation.^{*} Peter perceyuing the visions to agree, and nowe vnderstandyng what that voyce sygnified, whiche thryse had sayed, what God hath clen|sed, that accompte thou not vncleane, bad them comme nere the house. For it was euentide, and he lodged them. This was the fyrst begynnyng of any con|uersacion betwene the Iewes and the Gentyles, whiche Gentyles by theyr owne accorde, preased to be partakers of the ghospell. But the Apostles dyd wisely in that they were not to hastye in the setting forth of this matter, that it myght be euydent to all men, that they dyd not rashely, but by the commaun|dement of God, receyue the Gentyles to the benefyte of the ghospell. Cornelius sent for Peter, but by the commaundement of the Aungell. Peter came downe and mette them, but not before he had commaundement by the visyon. On the one parte, marke the earnest desyre that the Gentiles had to the gracilouse benefyte of the ghospel, on the other parte the cherefulnesse of him, & realdynes, that was desirouse to saue al sortes of men.

[The texte.] ¶ And on the morowe Peter went away with them, and certayne brethren from Iop|pa, accompanied hym. And the thyrde daye entred they into Cesarea, and Cornelius alwayted for them, & had called together his kynsmen, and his speciall frendes. And as it chaun|ed Peter to cum in. Cornelius met him, and fell downe at his feete: and worshyp|ped him. But Peter toke hym vp saying: stande vp, I my selfe also am a man.

The nexte daye Peter went to Cesarea, beyng accompanied with certayne christen men from the cytie Ioppa, that should beare wytnes of those thinges that were for to be doen. For their mynde gaue theym, that sum good lucke was towarde, they wist not what. In the meane time, Cornelius

being very desyrous of saluacyon, wayted for the retourne of his messengers, that should bryng with them Peter, and had called together as well his nygh kynsfolkes as his other chiefe frendes, partely that moe myght be wytnesses of this facte, and partely also that moe myghte be partakers of so greate a benefyte. But whan as Peter entred into the house of this captayne Cornelius, he much reioysyng therat for reuerence towarde him, went forth to mete him, and fallyng

Page [unnumbered]

downe to Peters feete worshypped hym: perceuyng to be in hym sum what more excellencie then was semely for a manne to haue.

Thus ought Christ to be worshipped in his ministers, but yet so, that the glory dewe vnto God, be not attributed to manne. Then Peter geuing exam|ple howe muche the preachers of Christes woorde, ought to abhorre ambiciō, and the desire of honoure, and howe smalle prayse ought they to chalenge for those thynges whiche be done thorowe vertue of Christes name, suffred not thys captayne to lye prostrate vpon the grounde, but embracyng hym in his armes, dyd lyft him vp, saying: aryse, I am but a man as thou art. Geue vnto God this homage, for I am but his minister.

[The texte.] ¶ And as he talked with hym, he came in and founde many that were cum to gether. And he sayde vnto them: ye knowe howe that it is an vnlawful thyng for a man that is a lew, to cōpany or cum vnto an Alien: but god hath shewed me, that I should not cal a|ny man comen or vncleane: therfore came I vnto you without delay, assone as I was sent for. I aske therefore, for what entent haue ye sent for me?

And commonyng than in thys wyse familiarly wyth him, entred into the house together. Whan they were cum into the inner house, Peter found there, a greate numbre assembled together.* Here conceyued he as a couetous pastour good hope that he shoulde haue great vauntage. And so whan Peter was set doune, he began, as an heauenly oratour, to speake to them in thys wyse, partly that those that came wyth hym, shoulde not haue occasyon to be offended, and partly that he myghte stablyshe the captaines houshold in that theyr con|fydence, whiche they had conceyued: you know that it is not permytted by the lawes, that a lewe be eyther in household, eyther otherwyse in company with aliens, men of a sundry kynde of religion, and not cyrcumcised. Yet I being a lewe, am not afrayed so to doo, not yet despising eyther the trade or custome of my countrey, but folowyng herein the commaundement of God, that signified vnto me by vision, that I oughte not to esteme any manne, what countrey soeuer he be of, to be vncleane, or hate worthy, for as muche as god taketh no man to be vncleane.

For onely he maketh holy euery thyng. I therefore stic|kyng to the commaundement of god,* came hither wythout delay as soone as you sent for me, wherfore it is your part to shewe me what the matter is, that you sende for me. Peter speaketh to all, that he maye wyne them all, perceyluyng that for thys cause they were assembled together, that they myght al at one tyme, heare the ghospell preached. Marke howe featly Peter playeth the pastours part: for he doeth not cōmunicate the high misteries of the ghos|pell vnto them, before he perceyued them to be desirious to learne.

[The texte.] ¶¶Than Cornelius sayd: this day nowe .iiii. daies about thys houre, I sat fasting: and at y[•] ninth houre I prayed in my house: and beholde, a man st[•]de before me in bright clothynge, and sayde: Cornelius thy prayer is hearde, and thyne aliues dedes are had in remembraunce in the syght of God. Sende men therefore to go to Ioppa, and cal for Symon, whose syrname is Peter. He is lodged in the house of one Symon a tanner, by the sea syde, whiche assone as he is cūme, shall speake vnto the. Than sent I for the im|mediatly, and thou hast well done, that thou art cūme. Nowe therefore are we all here present before God, to heare all thynges that are commaunded vnto the of god.

Than Cornelius before them all, rehearsed howe the matter stode, saying: fower dayes paste I was here in my house fastyng, and earnestly in my praylrs, about the ninth houre of the daye. And sodaynly beholde a certayne man, whose countenaunce was full of maiestie, stoode visible before me, in a glysltening

garment, and sayed vnto me: Cornelius thy prayer is hearde, and thy liberall and bountifull almes, that thou hast bestowed on the poore, is not forgotten in the syght of God. Wherfore sende to Ioppa, and desire Symon, otherwyse called Peter, to come to thee. He is hosted in the house of Symon the Tanner, nere to the sea. Than sente I incontinent messaungers of myne owne folkes vnto thee, whiche thyng I had not been so holde to haue enter|prysed, vnlesse an aungell had so wylled me. And I moste hertely thanke you of youre goodnes, that vouchesafed to come hyther. Nowe therefore we are here present all of one mynde, without hurte meanyng towards any man, as we take God to wytnesse, very desirous to heare what God hathe geuen you in commaundement to shewe vs. For thaungell that put me in this confidēce, promysed me so: and we doubte not but you wyll so dooe, forasmuche as you also by the commanudemente of God, ouchesaued to come and common with vs.

[The texte.] Than Peter opened his mouthe, and sayd: of a trueth I perceyue that there is no relspect of persons with god, but in al people, he that feareth him, & worketh righteousnes he is accepted with him.

Than Peter perceyuing their vnfayned meanyng, opened his mouthe, and began to speake in thys wyse: I doe ryght well perceiue that in the syght of God, one person is not preferred before another: but that in all countreys who that feareth God, and liueth lyke a good man vprightly to God and the worlde, is set by of hym.

[The texte.] Ye know the preachyng that god sent vnto the children of Israel, preaching peace by Iesus Christ, which is lord ouer al thynges. Which preaching was published through|out al Iewry (and began in Galile after the baptysme which Iohn preached) how god alnoynted Iesus of Nazareth with the holy gost & with power. Which Iesus went about doing good, and healing all that were oppressed with the deuill, for god was with him.

For asmuche as I vnderstande that you are free from oure lawe, and yet neuertheles that ye woorship one God whiche is the true God, as we do: & that dayly ye offer thorowe prayer, sacrifice, and seeke hys fauoure by suc|couring of the nedye: For why? this is thonely thyng that the lawe and pro|phetes doe teache. And although that God hath nowe at the last perfourmed that thing whiche he long sence promysed, by the mouthes of his prophetes, that he woulde sende Messias, that is to saye, Christe shewyng to y^e Israelites his wyll, nowe not by meane of any prophete, but by hys onely begotten sonne Iesus Christ and proferyng them, thorow fayth & obedience to hym whome he sent▪ remission of synne, and that he eftsones wil be reconciled with theym: Yet that notwithstanding bycause there is none other God but he, as well of the Gentiles as also of the Israelites; his wyll is that this fauour be shewed to all men, whosoeuer beleueth the gospell. And I am assured, that the ru|mour of this thyng beeyng sparsed, as it is, thorowout all Iewrye, is hearde among you also,* howe that Iesus walked ouer all partes of Iewry, exhor|tyng all men to repentaunce, bearyng wytnes that the kyngdome of God is el|uen at hand. And chiefly hys beginning to preache, was aboute Galilee af|ter he had ben christened of Iohn, whiche was his foremessanger, and openlye bare witnesse of hym, y^e Iesus of Nazareth was the lambe of God, that should take away the synnes of the worlde, and that god had anoynted hys Messias with the holy ghost▪ whome he had seene in lykenesse of a doue as cummyng from heauen and restyng on his heade, and that it was onely he that shoulde

Christen all the faythfull, not in water, as he hymselfe Christened, but wyth an heauenly power. And this oure lorde Iesus also expressed in deades, wallkyng thorowout all partes of Iewry, helpyng all men, not onely in teachyng the heauenly Philosophie of the gospell, whereby the soule is healed, but also in curyng the sycke, castyng oute of deuyls, healyng lepers, and reysyng the dead, and to be shorte, in helpyng all men whome the deuyll by tyranny kept vnder hys yoke. For as he onely was free from all synne, so he only was hable and of power, to vanquishe the tyranny of the deuyll, the whiche raygneth ouer theym, that leadeth theyr lyfe in synne. For God expressed hys might in his sonne, whiche all Satans power was not hable to withstande. All these thynges beyng cōmonly spoken of thorowout Iewry, I am assured that you likewise haue heard, and doe beleue them.

[The texte.] And we are witnesses of all thynges whiche he dyd in the lande of the Iewes, and at Ierusalem: whome they ordeyne, and hanged on tree, hym God reysed of the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses, chosen before of god for the same intente, whiche did eate and drynke wyth hym after he arose from deathe. And he commaunded vs to preache vnto the people, and to testifie that it is he, which is ordeyned of God, to be the iudge of quicke and dead. To him geue al the Prophetes witnes that thorow his name, whosoeuer beleueth in him, shall receiue remission of sinnes.

But that you maye more surely beleue thys, we that were conuersaunte wyth hym, both in house, and in all other places, as long as he, beyng manne, lyued among men, doe beare wytnes of all suche thinges, as he did in all coastes of Iewry, and in Hierusalem also, whome the highe priestes, scribes, and Pharisees, with the consentes bothe of the nobilitie, and the commens, put to death, fastenyng hym on the crosse, rendryng hym euyl thanks for hys so manyfolde benefites employed on theym.* But God, by whose permission all these thinges were doen for the health of man, restored him to lyfe the third day after his death, and endowed him with life euerlasting. To make this certainly to be beleued, he did personally appeare alyue, he was hearde, sene, and felt also with the handes, not of all the people, as he had bene before his death, but of certayne that were before chosen witnesses by God purposely, of vs I say, vnto whom he appered after he had arisen from death, being conuersaunt on earth fowertie dayes: & we did eate and drinke wyth hym, and he wyth vs lykewyse, lest we should doubte in our myndes, whether his body were in very dede raysed or not. And before he went into heauen, he commaunded vs, whome he before had chosen to this office, that we should openly preache to euery man, and beare witnes, that he was one, whom god had aduaunced to hyghe estate and power, that in thend of the worlde, he shalbe iudge of all, bothe quicke and dead. In the meane space a sure and an easy remedy is profered euery man. For all the prophetes long synce with one consente prophecied the

very same of hym,* that we teache, that it is onely he, in whose name remysyon of synne shalbe geuen, not to the Iewes onely, but to all nacions also thorow out the worlde, not by merite of their woorkes, wherein the Iewes put confidence, but by fayth wherby we beleue the ghospell, and by meane of the ghospell, beleue in Christe.

[The texte.] Whyle Peter yet spake these woordes, the holy ghost fell on all them whiche hearde the preachyng. And they of the circumcision whiche beleued, were astonied, as many as came with Peter, because that on the Gentyles also was shedde out the gyft of the holy

Page xliii

ghost. For they hearde them speake with tongues, and magnified god. Then aunswered Peter: can any man forbyd water, y^t these should not be baptised, which haue receiued y^e holy ghost as well as we? And he commaunded them to bee baptysed in the name of the lorde. Than prayed they him, to tarie a fewe dayes.

Peter had not yet made an ende of his tale, and beholde the holy ghoste visibly descendyng from heauen, came on all that had hearde, and beleued the apostles wordes. Whiche thing made the Iewes, that were conuerted to the ghospell, and had come in Peters company from Ioppa, to beare wytnes to those thynges that were for to be done, astonied thereat, merueiling that the gracious gyfte of the holy ghoste, was also powred furth vpon the Gentiles, whiche were not circumcised. For they supposed the promise of the Prophetes to pertayne to the Israelites onely,* whereas in very dede, the prophetes sayed before, that the spirite of God shoulde bee shed on all those, whatsoeuer they were, that woulde call on the name of God.

And the chaunce that folowed, expressed the meaning of thys token whyche they had sene. For they began, in presence of all men that hearde thē, to speake diuers languages, praysyng muche the bountifull goodnes of God. This so euident a token, was declared for the Israelites, that were alreadye presente and circumcised, that from thenceforth they shoulde not stycke to call theym, whiche were not circumcised, to be partakers of the faythe of Christe: it was lykewyse done for Cornelius frendes, to put them oute of doubt that by theyr fayth, they were nothyng inferiour to the Iewes, yea thoughe they kepte no • the Iewes lawes. Here accordyng to y^e pleasure of god, the ordre was chaunlged, for first they whiche were newly instructed in the fayth, had wonte to b • christened, and afterwarde by laying handes on theym, receyued the holye gost. But here without laying of theyr handes on them, fyrste the holy ghoste was geuen, that the apostle shoulde nothyng stycke to minstre that, whyche was of lesse estimacion, seeing that God of

hys owne accorde, had gyuen that, whiche was of more excellencie. Than Peter, as thoughe that he woulde doe nothyng wythout the consent of the Iewes, thoughe he had already purposed it, sayed to them that came wyth hym: Is there any man here that wyl saye nay, but that these men maye be chrystened, albeit they bee not circumcysed, whiche haue receyued the holy ghost aswell as we? And whan as no man sayed contrary, he commaunded them to be christened in the name of Iesus Christe. All this matter beyng happely finished, as Peter was makyng hymselfe realdy to returne to Ioppa, they entreated him to tarry wyth them a fewe dayes, for asmuche as they were very desirous to haue more perfecte knowledge of the gospell. Peter beyng thus intreated, was content to abyde. For he knewe that the Iewes would scarcely brooke it, that he shoulde be in housholde conuersaunt with them, that were not circumcised.

¶ The .xi. Chapter.

[The texte.] And the apostles and brethren that were in Iewry, hearde that the heathen had also receiued the word of God. And whan Peter was come vp to Ierusalem, they that were of the circumcisiō contended against him, saying: thou wentest vnto men vncircumcised, and diddest care with them.

Page [unnumbered]

T He rumour of this fact, came ouer to the other apostles eares whiche remayned at Hierusalem, and to the eares of the brethren also, whiche were abrode in Iewry, that the gentyles had also receyued the woorde of God. For it was an harde thyng to kepe this matter close, partly because this captaine was by reason of his office, of so great estimation, and partly agayn for that many were Christened together, either els because the Iewes were present at the dede dooing (for the chaumberlaine that we spake of before, whan he was Christened as he rode by the waye, was alone withoute wytnes, as one that had stollen the benefitte of the ghospell from the Iewes) and partly also because it was doen in one of the noble cyties of Palestine. But Peter knowing certainly that it would be noysed abrode, and that there woulde some Iewes reprove this hys doying, toke diligent hede euery waye, that he myght not deserue any rebuke, forasmuche also as God had put thys in his mynd, which had shewed him this vision three times, because he shoulde nothyng stycke to dooe it. On the other parte, by reuelacyon of the holye ghoste, he perceyued that messangiers were come frome Cornelyus: whome he foorthwith dyd not receyue into the house, leste he beyng a Iewe myghte haue semed to haue been desyrous to compaynye wyth the heathen, but spake to theym at the doore, and before wytnesses asked them why theyr cummyng was. Thys question he asked

rather for the Iewes sakes that were pre|sente, then for hys owne. Besydes thys after he perceyued that the vysions dyd agree, bothe on the one parte and the other, he went thyther, but yet not withoute the compainy of some Iewes, whiche were knowen to bee menne of good credence, who shoulde beare witnes what were doen, and without whose consent he woulde do nothyng to thentent that by these meanes afterwarde, yf anye man woulde grudge at his doynge, they, as wytnesses, myght become proctours of hys cause. Agayne whan he was come to Cornelius house, he dyd not foorthwith enter in, as a man desyrous to talke with hym, but sente in woorde to him that he was come, that Cornelius myghte meete hym and bryng hym in: and yet was he neuerthelesse well assured, that he shoulde bee welcum. This captayne fell prostrate at Peters feete and wurshypped hym, whiche was to all the Iewes that were present, a greate token to meruayle at, of his ready minde. Agayne in hearing of thē all, he asked what his wyll was with hym, that he had sent for hym, to thentent that the Iewes, whiche came with hym, hearyng the tale of Cornelius owne mouthe, myghte the better be|leue it. And fynally the holy ghoste came downe by hys owne accorde, before that they had eyther made theyr prayers, eyther had theyr handes layde on them, either they had receiued baptisme. Neither yet did he vpon this, christen them, before he had commoned with the cyrcumcised that were present, and had expressed vnto them, that it were not mete to deny them baptisme, whome God had endowed wyth hys holy ghoste. This was that great wysedome of Peter beyng a pastor and agreable with the ghospell. He well knewe the nature of the Iewes, howe muche they stode in theyr owne conceyte, because they were circumcised, and howe deadly they abhorred those that were not circumcised. This was the occasyon that he imagined all shyftes to auoyde offence of alny manne. He was desyrous to make the Gentyles partakers of the ghospell, but yet in suche sorte,* that by the occasion thereof, he should not lese the Iewes,

yf it myght be. Nowe after that Peter had by chaunce returned to Hierusalem, where, by reason of the rumours, it was knowen howe Cornelius had been christened, they whiche were circumcised and had receyued the gospell, disputed against him, saying: wherefore dyddest thou enter into the houses of the vncircumcised contrary to the tradicion of our forefathers, and not con|tent with that, diddest also sitte at the same table, and eate those meates whiche, are forbydden in Moyses lawe?

[The texte.] ¶But Peter rehearsed the matter from the begynnyng, saying: I was in the cite of Ioppa, praying: and in a traunce I sawe a vision, a certen vessel descende, as it had been a great shere, let downe from heauen by the fower corners, & it came to me. Into y^twhich whan I had fastened myne tyes, I

considered, and sawe fower foted beastes of y^e yearth, and vermine, and wormes, and foules of the ayre.

In this matter it becommed not Peter to holde his peace, but he tolde all the matter euen frome the begynnyng, howe as it had chaūced in this wise. Certes I du^ost not breake the lawe whiche we haue deliuered vs of our forefathers, but in this pointe folowed I him, whiche is aboue the lawe. I was in the cite Ioppa, fastyng, and in my prayers, that no manne can suspecte it to be a vayne dreame. And whan I had commaunded, (as very hungre enforced me) some meate to be dressed, I was in the meane time rauyshed, and in a traunce sawe this vision. A great vessell muche after the fourme of a greate linen sheete, knitte fast at fower corners, was let downe from heauē, and came to me. Werupon whan I had sette myne iye, being very hungry, I loked what maner of meate there was.

And there I sawe dyuerse kyndes of fowerfoted beastes, besydes those that were noxious beastes, with other sondrye kyndes also of beastes▪ that crepe on the yearthe, and fowles of the ayre, whome the lawe by expressed com|maundement, woulde vs to abstayne fro.

[The texte.] And I hearde a voyce saying vnto me: Aryse Peter, sley, and eate. But I sayed: not so Lord, for nothing comen or vncleane, hath at any tyme entred into my mouthe. But the voyce answered me againe, saying from heauen: count not thou those thinges cōme, which God hath clensed. And this was done thre times. And all wer taken vp againe in|to heauen. And beholde, immediatly there were thre men all ready cum vnto the house where I was, sent frō Cesarca vnto me. And the spirite sayed vnto me, that I should go with them w^tout doubtyng. Moreouer, these .vi. brethren accompanyed me, and we en|tred into y^e mans house. And he shewed vs, how he had seen an angell in his house, which stooode and sayed to hym, sende menne to Ioppa, and call for Symon: whose sirname is Peter: he shall tell thee woordes, wherby both thou and all thyne house shalbe saued.

Whiles I was lookyng on this, I hearde also a voyce whiche exhorted me that I shoulde not sticke to eate thereof, and sayed vnto me: aryse Peter, kyll and eate. To whome I made than answe: God forbyd. For to this daye hath no vnclene meate entred into my mouthe. Than aunswere the voyce eftsones in this maner: call not thou, whiche art but man, those meates vncleane, whiche god hath purified. This vysion dyd three tymes appere. And afterwarde all those meates, whiche I thought worthy to be abhorred, were taken vp into heauen.

And after I was cum to my selfe, whyles I reuolued in my mynde what this vision, whiche so often apered, shoulde meane, the spirite of god forth|with gaue me knowlege that there were three men at y^e doore where I hosted,

sent from Cesarea, that would speake with me. And the same spirite com|maunded me that I shoulde not sticke to goe with them. I obeyed the visy|on,

Page [unnumbered]

and by the holy ghostes sendyng, I tooke my iorney to Cesarea, not alone, but I tooke syxe brethren with me, to beare wytnesse of all those thynges, whiche I dyd by the commaundement of God. And brefely er entred in|to the mannes house that had sente for vs. There he in presence of vs all, shewed howe that fewe dayes before, whyles he was fastyng and hys pray|ers, at home in hys house, he had seene an Aungell standyng before hym in a glistenyng garment, when it was brode daye, and saying vnto hym. Cornelius, sende some of thy seruauntes to Ioppa, and let theym desyre Syl|mon, otherwyse named Peter, in thy behalfe to take the paynes to come speake with the. He shall tell the those thynges, whereby thou and all thy housholde, maye be saued. I perceyuyng these visions to had agreed on both partes, and perceyuyng farder howe earnest theyr desyre was with out all dis|simulacion, beganne to teache them those thynges that our Lorde Iesus had willed vs to preache.

[The texte.] And as I began to preache the holy gost fell on them, as he did on vs, at the begynnyng. Than came it to my remembraunce, howe that the lorde sayed: Iohn baptised with wa|ter, but ye shall be baptised with the holy ghost. For as muche than as god gaue thē like gyftes, as he dyd vnto vs, when we beleued on the Lord Iesus Christ: what was I, that I should haue withstand god? Whan they heard this, they helde theyr peace & glorified God, saying: than hath God also to the Gentyles, graunted repentaunce vnto lyfe.

I had not fully fynished my communication, but beholde the holy ghost cummyng from heauen, entred into theym, in lyke maner as he at the fyrste tyme, had into vs: and they began to speake dyuerse languages, euen as we than spake. Thys was an euident token, that their faythe was approued before God. And euen than the very thyng it selfe shewed, what this hard vil|sion to vnderstande, that I had seene, dyd meane. For these were those same fowerfooted creping beastes, and fowles, whiche we that are circumcised, do abhorre, but goddes wyll is to haue theym purified thorowe faythe, yea he wyll not, that we take anye thyng as vncleane, whiche thorowe faythe of the ghospell, is made holy. And farther I remembred the wordes that the Lorde spake vnto vs whan he was ready to ascende to heauen: Iohn baptised in wa|ter, but you shalbe baptised in the holy ghoste. And we diepe the body in walter, but it is not water that gyueth saluacion, vnlesse by faythe we obtaine the fierye baptisme. And whan as the matter of it selfe in effect was euident e|noughe, that they had receyued the baptisme

whiche Iesus the lorde had promysed, and that the same fauoure thorowe faythe, was employed on those whiche wer not circumcised, whiche we before had receyued: not because we had so deserued by kepyng of the lawe, but thorowe our fayth, wherby we beleued our lorde Iesus Christ,* how coulde I be agaynste the wil of god? Was it for me to staye, that they shoulde not be baptised in water, whiche were than already baptised in the spirite of God, seying that water is nothyng elles but a token of the grace that shalbe geuen vs from heauen? But than was grace gyuen them before, without oure ministerie. So that to deny them to be baptysed in water, had bene nothyng elles, but to improue that whyche God had done. Whan they had hearde these hys wordes, they helde theyr peace, and praysed God, saying: than the verye thyng in effect is euidently declared, that God hath gyuen repentaunce, not to the Israelytes onely, but to the Gentyles also that they therby maye obteyne lyfe euerlastyng. And

these were the firste frutes of the Gospell that the churche had of heathen, by Peters procurement. For before hym, none other durste so doo, but Phillip onely, and that also not without monicion of an aungell

[The texte.] They also which were scattered abroad through the affliction that arose about Steuē, walked throughout vnto Phenice, and Cypres, and Antioche, preaching the word to no manne, but vnto the Iewes onely. Sum of them were menne of Cypres and Cyrene: whiche whan they wer cum to Antioche, spake vnto the Grekes, and preached the Lorde Iesus. And the hande of the lorde was with them, and a great number beleued, & turned vnto the lorde

For they that by reason of sore persecucion after Steuens death were dispersed, wente from vyllage to village, and from citey to citey, vntyll they came to Phenice, and sum to the Yle Cypres, whiche lyeth ryghte ouer algaynste Phenice,* sum also scattered to Antioche, whiche deuideth Phenyce from Cilicia preaching to euery man the doctrine of the ghospell, which they had receyued of the Apostles, and yet durst not they communicate it to anye man, but those that were Iewes, not because they hated all menne besydes, but of a certayne godly feare whiche they had, forasmuche as they thoughte, that it was not lawfull to gyue to dogges the holye, whiche to do the Lorde had forbydden theym. About the same tyme, arose vp certayne menne that were cōuerted to the fayth, borne parte in Cypres, and parte in Cyrene, which entryng into the citey of Antioche, durste boldly speake of Christe to the Grekians, and preached oure Lorde Iesus vnto theym, and they prospered, the matter succedyng very well, as the wyll of God was that it shoulde do, who gaue strength and courage to the setters

furthe of his name. For among them also a great numbre that gaue credence to the ghospell, were conuerted to the Lorde.

[The texte.] Tydynges of these thynges came vnto the ears of the congregacion, whiche was in Hierusalem. And they sent furth Barnabas, that he shoulde go vnto Antioche: which when he was cum, and had seene the grace of God, was glad, and exhorted them al, that with purpose of herte, they would continually cleaue vnto the lorde. For he was a good man, and full of the holye ghost and fayth: and muche people was added vnto the Lord. Than departed Barnabas to Tarsus, for to seke Saule. And when he had founde hym, he brought hym vnto Antioche.

The knowleage of this matter by noysyng of it abrode, from one to another, came to the eares of the churche whiche was at Hierusalem. And for this purpose y^e leuite Barnabas, a man whiche was borne in Cypres, one of suche perfeccion, as was semely for an apostle, was sent thither by the apostles to see what was dooen there, and that he, yf he perceiued it to be agreable to the will of god, shoulde allowe it by the authoritie of thapostles. So great heede they tooke in receyuyng the heathen to be partetakers of the ghospell, although thapostles muche desyred that it shoulde so be, partely leste that it shoulde be afterwarde called backe or broken of the lewes, as a thyng vnaduisedly or rashely doone, and partely lest the gentyles shoulde verye muche mistruste theymselues, in that that they had dooen, as thoughe the lawe of Moyses must haue been their helpe and theyr staye.* But after that Barnabas was cum to Antioche, and perceiued that the Grecians had ob|tayned them lyke fauoure of god thorowe fayth, wythout obseruacion of the lawe, as the lewes had, he muche reioyced that the numbre of the fayth|full was encreased, and exhorted them all, that they shoulde stande stedfaste

Page [unnumbered]

in theyr, purpose, and stycke to God. For he was a good man, and replenished with the holye ghoste.* And therefore came it to passe by meanes of hys preal|ching, that manye moe dyd ioine wyth the other numbre, that professed the Lorde. And because that Antioche is adioyning to Cilicia, the very nerenesse of the place, moued hym to seke for Paule, whiche was more meete for thys office, than anye other, forasmuche as he was chosen of Chryste to glorifie hys name among the Gentiles, and prynces of the yerth. For the disciples had brought hym to Cesarea, a citie of Phenice, what tyme he fledde frome Ierusalem, and thence he went to Tarsus.

Whom, after he had founde there, he brought to Antioche, because he holped to wyne moe by hys meanes whyche was an apostle, specially chosen to this office, in so great a cytie as that was, and so much frequented bothe of Grecians, and also Iewes.

[The texte.] ¶ And it chaunced that a whole yere they had theyr conuersacion with the congregacion there, and taught muche people: insomuche as the disciples at Antioche, were y^e first that were called Christen.

And so they continued together at Antioche a whole yere, wyth the congregacion of the faythfull, that were there gathered together in a greate numbre, aswell of Grecians, as of Iewes, whiche was afterwarde muche increased by accesse of no smalle multitude of people, gathered together by the preachyng of Paule and Barnabas, insomuche that they, whiche before were called disciples, (because the name of Christe was odious) at Antioche firste were called of the principall authour of their religion, al Christians that professed Christes doctrine.

[The texte.] ¶ In those dayes came prophetes from the cite of Ierusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde, which came to passe in the Emperoure Claudius dayes. Than the disciples euery man accordyng to his habilitie, purposed to sende succour vnto the brethren, whiche dwelt in Iewry, which thyng they also dyd, and sente it to the elders by the handes of Barnabas and Saule.

Aboute this season certayne Prophetes came frome Hierusalem to Antioche, among whome, one, whose name was Agabus, standyng vp in the congregacion, inspired with the spirite of God, certified theym that there shoulde come greate famyne ouer all the whole woorld. The whiche came to passe in Claudius Cesars tyme that succeded Caligula. And because that the Iewes, whiche were conuerted to the fayth, and dwelled in Hierusalem, were for the moste parte poore men and partly had giuen all that they had in comen, and manye of theym by reason that they professed Iesus Christes name had been spoiled of their goodes by the priestes, they prouided that those whyche had abundantlye ynoughe, specially amongst the Gentyles, and had receiued the ghospell, shoulde euerye man gyue a porcion, and the money so gathered, shoulde be sente to y^e christen menne that dwelled in Iewrye, for their sustentacion so that no maunne was compelled to gyue any thyng, but that euery man should geue that, that he coulde fynde in his herte with a good wyll to depart withall, accordyng to the valew of his goodes. And euen as they had ordeyned, so was it doen, And y^e same money was sent to Hierusalem by Paule and Barnabe to the

elders that they should distribute it as they thought beste, to those that had nede therof.

¶ The .xii. Chapter.

[The texte.] At the same tyme, Herode the kyng stretched furth his handes, to bere certayne of the congregacion. And he killed Iames the brother of Iohn with a sworde. And because he saw that it pleased the Iewes, he proceded farther, and tooke Peter also. Than were the dayes of swete breade. And whan he had caughte him, he put hym in pryson also, and delyuered hym to •ower quaternyons of Souldyers to be kepte, entending after Easter to bryng him forth to the people. And Peter was kepte in pryson. But prayer was made without ceasyng of the congregacion vnto God for him.

W Hyle that Paule and Barnabas were occupied aboute thys embassade, Kyng Herode, whiche had before tyme beheaded Iohn, and sente Christ agayne to Pilate, ap|parelled wyth a white garmente in a mockage, beeyng sorye that thys sorte of menne daylye encreased, and that the name of Iesus, Kyng of the Iewes, was well knowen in manye countreyes, thoughte it to apper|tayne to hys duetye, that thys secte so growynge and dayly encreasyng,* shoulde bee cleane vanquyshed: Sathanas euen than woorkyng eftesones by theym, as by hys tooles, the same thyng whiche he be|fore went about, but yet obteyning nothyng els thereby, but that the name of Iesus was more gloriously set foorth.

Therefore Herode practysyng hys regall and absolute power, sente cer|tayne of hys garde with weapons, to lay hande on some of the congregacyon that professed Iesus of Nazareth, Lorde of all thynges. And so he whyche in choppyng of Iohns head, had learned to behead good men, and those that freely spake the trueth, did now lykewise lay handes vpon Iames thapostle, brother to Iohn, because he in those dayes was esteemed of greatest autoritie amonges thother apostles, and commaunded hym to be headed whyche stedfastly contynued in professyng the name of Iesus. And whan he perceylued that this cruell acte, dyd well please the Iewes, he heaped myschiefe vp|on myschiefe, and commaunded that Peter shoulde bee taken, whiche was chiefe among the reste of thapostles, thinkyng that it woulde come to passe, that the shepehearde beyng ryd oute of the waye, the flocke myghte easily bee dispersed and scattered: vpon whiche consyderacyon the Iewes had beefore slayne our lorde Iesus, staying their handes from the apostles. He would im|mediatly & without delay haue put Peter to death,* but onely that their Easter day, whiche was had in greate

honoure among the Iewes, was at hande, at which time the Iewes before had ben also afrayde to slea Iesus. Suche is the Iewes deuocion in kepyng theyr holy dayes. They are not afrayde to sacryfice an innocent mannes bloude at the peoples requeste, but they are afrayled to breake theyr holy daye, as thoughe that he were nothyng gyltie of murder, whiche hath in harte prefixed to commyt murder. He than commaunded that Peter beyng thus taken, shoulde be caste into pryson, and for feare lest he shoulde any waye escape, lyke as Paule had, he sette sixteene harneste men to kepe him lying in bandes, to thintēt that no man myghte by force take him awaye. For he had purposed, after the holy dayes to bryng this sacrifice before the people, that euen thirsted for innocente bloud. Lyke people lyke kyng. In the meane season neyther refused Peter to goe to pryson, hauynge

Page [unnumbered]

knowledge before by God, that suche thynges shoulde happen, neyther made the disciples any commocion agaynste the vngodly cruelnes of thys tyraunt, hauyng well in remembraunce, howe the Lorde had commaunded, that they shoulde wyshe nothyng but well, yea to those that pursued them. Herode was not satisfyed wyth imprysonyng of Peter, ne with double chaynes, nor wyth once fower souldiers in armour, whiche in other tymes & cases were thoughte enoughe to haue the safe kepyng of one man, for this purpose verely, that his cruell entente with so great diligence, myghte muche more auayle to the settyng foorth and encreasyng of the glory of our sauour Christ. In thys wyse Peter, whome the souldiers tooke diligent hede on, kept his holy day in pryson. In the meane while the congregacion of the disciples, takyng not a lytle thought for their shepeherde, neuer teassed day ne nighte to pray to God, that Peter myght escape.

[The texte.] ¶ And whan Herode woulde haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bounde wyth twoo chaynes, and the keepers before the doore, kepte the prison. And beholde, the angell of the Lorde was there present, & a lyght shyned in the inhabytacyon. And he smore Peter on the side, styered him vp, sayinge: aryse vp quickly. And hys cheynes fell of from hys handes. And the aungell sayd vnto hym: gyrde thy selfe, and bynde on thy sandales. And he dyd so. And he sayeth vnto him: caste thy garment about the, and folowe me. And he came out and folowed him, & wyste not that it was trueth, whiche was doen by the •ungel, but thought he had sene a vision Whan they were past the first and y^e seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accord. And they went out, and passed thorowe out strete, and forthwith the aungell departed from hym.

And whan as Herode purposed to bryng hym forth before the people after the holy dayes were ended, as God would, and nyghre before he shoulde haue bene brought foorth, * Peter was a slepe betwene two souldiers bounde wyth two chaynes. The rest of the souldiers watched at the pryson doore. And beholde thangell of god sodainly stode by Peter, and a wonderfull lyght withall made al the house bryght notwithstanding that it was both a darke pryson, and a darke nyght also, and smyting Peter on the syde, reysed hym, saying: Arise speedily. And forthwyth, assone as these wordes were spoken, the chaines, fell from hys handes. Than sayed the angell, gyrde thy selfe, and put on thy shooes, and see that thou leaue no parte of thy apparell heare. Whan Peter had thys doen, than sayed the angell agayne: cast on thy cloke and folowe me. In this wise Peter folowing the Aungell hys guide began to goe foorth of the pryson, not yet perceiuing that this was in very dede done that the aungell did, but supposyng that he sawe a vision, as he had before seene. But after they had passed the first and the seconde warde, they came to an yron gate that leadeth into the citie, which by it owne accorde, opened vnto them, though it had many lockes and boltes vpon it. * And whan they were cleane foorth, they passed on vntyll they had gone throughe one strete of the citie, and than foorthwith the aungell vanishyng away, left Peter, as soodaynly as he before had comen to him.

[The texte.] And whan Peter was come to himselfe, he sayed: Now I knowe of a suretie, that the Lorde hath sent his angell, and hath delyuered me out of the hande of Herode, and from all the waytyng for of the people of the Iewes. And as he consydered the thyng, he came to the house of Mary, the mother of one Iohn, whose sirname was Marke, where many were gathered together in prayer. As Peter knocked at the entry doore, a damosell came

foorth to harken, named i • hoda. And whā she knew Peters voyce, she opened not the en|try for gladnes, but tanne in and tolde how Peter stooode before the entry. And they said vnto her, thou art mad. But she affirmed that it was euen so. Than sayd they: it is hys •ungell. But Peter contin•ed knocking: and when they had opened the doore, and saw hym, they were asto•ied. And whan he had beckened vnto them with the hand that they myght holde their peace, he tolde them by what meanes the Lorde had brought hym out of the prison. And he sayed: goe shewe these thynges vnto Iames, and to the brer•r•. And he departed, and went into an other place.

Then Peter lookyng about hym, and perfectly knowyng in what part of the citie he was, cummyng to hymselfe, sayde: Nowe I perceyue it is no dreame that is done, but the Lorde pytiynge those that be hys, hath sente hys Aungell, and hath delyuered me out of the handes of Herode, whiche had

de|creed to put me to deathe, and hath disappoynted bothe the cruell kyng, and also the earnest expectacion of the multitude.* Than as he was in consultancyng and deuising with hymselfe whither he myghte mooste safely goe, thynkyng that he woulde make hys dysciples and felowes to be partakers of thys hys ioyfull chaucne, wente to the house of Mary that was the mother of Iohn, not the same Iohn that was brother to Iames, but that was otherwise called Marke, in whose house many were assembled, praying wyth one assente, for the delyuery of theyr pastoure.

And whan Peter knocked at the wicket of the gate whyche was towards the streate syde, a lytle mayden came foorth softly to harken what the mat|ter was. Her name was Rhoda. Whome Peter perceyuyng to come to the doore, wylled her spedely to open the doore. Whan she heard Peters voice, beeyng halfe amased for sooddayn ioye, did not open the doore, but runnyng backe agayne into the house, broughte theym woorde that Peter was at the doore. But they beeyng well assured howe safe Herode had caused Peter to bee kepte, aunswered to the mayden. Surely thou arte peyshe. But whan shee contynued styffely affirmyng that it was true that shee had sayed, some of theym sayd, it is not Peter but his ghoste, or angell that speaketh lyke him. For they were of this opinion, that euery man hath an Angell to be hys keper and guyde,* whiche often tymes woulde take mannes lykenes vpon hym. But when as Peter styll knocked, they opened the doore, and whan they sawe Peter come in, they woondred at hym. But Peter hearyng the greate noyse of those that reioyced that he was come agayne, beckened to theym with his hande, that they shoulde holde theyr peace, and harken wythoute noyse what he woulde saye, leste that any manne shoulde perceyue the matter, that had chaunced, by so straunge and vnaccustomed noyse that they made. Whan sylence was made, he shewed theym all the matter as it had chaunced in or|dre, howe the Lorde had broughte hym out of the pryson, by the guydyng of his aungell. And looke, sayde Peter, that Iames the brother of the Lorde, be certified hereof (he was than bysshope of Hierusalem) and the reste of the brethren,* that they maye bee partakers with vs of thys ioye. In thys wyse the good God dooeth myxte sadnesse with myrthe, and myrthe wyth sadnesse, that we shoulde not vltrely despayre. After Peter had spoken these woordes, he forthwith departed thence, and went into an other place wheras he myghte more safely bee hydde, for feare leste Herode, whose contynual endeouore in crueltie he had experyence of, shoulde agayne espie him out.

[The texte.] Assone as it was daye, there was no lytell to dooe among the souldiers, what was

becum of Peter. Whan Herode had sought for him, and founde him not, he examined the keepers, and commaunded them to bee had away. And he descended from Iewry to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. But they came all with one accorde, and made intercession vnto one Blastus the kinges chaubers sayne, and desired peace, because their countrey was nourished by the kynges prouysion.

But as sone as it was daye the souldiers, to whose custody he was committed, seeing the chaynes remayne whole, and that the prysoner was escaped (the doores beeing shutte) were sore amased, maruayling what was become of Peter. And Herode, whan he had sente for Peter, to thyntente that he myght bryng him forth beefore the people, and so to condemne hym to death, and founde hym not in the pryson, after examynacyon hadde of the keepers, commaunded them to warde, that he myghte at laysure put them to execucion. But God euer mercifully tendering those that loue hym, restrayned Herodes rage, aswell prouyding for the safetie of the Apostles, as also of the souldiers. For it was not sytting that the safegarde of Peter shoulde, be occasion that the innocentes shoulde suffer the paynes of death. And in the meane space it befel that Herode had occasion to take his iourney to Cesarea, a cite of Palestine. He was offended with thynhabitours of Tyre and Sydon, and dyd euen than purpose in his mynde, to wage battayll agaynste them. But they hearyng of that, repaired wyth one accorde vnto hym, and fyrste desiring the fauoure of one Blastus, whyche was chyefe of the kynges priue chaumbre, and obteyning the same, sued for peace, forasmuche as they thought it expedient for them to haue the frendshyppe of hym, beyng a kynge that dwelte so nere them: Because that their ryches and welthynes in Tyre and Sydon, stode moste by marchaundysynge, and therefore it was theyr commoditie and vantage, to bee at league wyth the countreys that adioyned nere vnto them, and that they could not wage battell, without theyr great hynderaunce, hauyng not free passage for occupiers to cary out, and bryng in marchaundises.

[The texte.] ¶ And vpon a day appoynted, Herode arayed him in his royall apparell, and set hym in his seate, & made an occasion vnto them. And the people gaue a shout saying: it is the voice of a God and not of a mā. And immediately the angel of the Lord smote hym, because he gaue not God the honour, and he was eaten of wormes, & gaue vp his gost. And the woord of God grew and multiplied. And Barnabas and Paule returned to Hierusalem, when they had fulfilled their office, and toke with them Iohn whose sirname was Marke.

After these matters were pacibly ended, whan as vpon a certayne sollemne feaste, or high daye, that was by vowe kepte holy for the health of the Emperour, by occasion whereof the chiefe rulers of the whole countrey were assembled thither, the seconde daye that the playes were kepte, (for

they con|tinued many dayes) Herode was speakyng vnto the people out of an hyghe place or pulpet before the people, hauyng on hym a gorgeous garmente that was very richely and coningly wouen and enbrodered, with bothe syluer and also gold: when that the brightenes of the Sunne beames shynyng on the la• and bosome of the kinges garment, by reason of reflecciō, glistered vpon euery mans iyes, that no man might abyde the bryghtenes thereof, euen as it had been lyghtening,* the multitude with flattery made a shout thereat, praysyng hym, & sayd: the voyce of god and of no man, as though they had perceyued in him some thing to surmount mans excellency. Such flattery of the people, do|eth often cause the kynges become tyraūtes, whan they are praised as goddes, that are scarsely worthy the name of man. And princes on the other parte flat|ter

the people, exhibiting vnto theym shewes to gase vpon, & vncleanly plaies, and oftentimes by puttynge good menne to death, as he before had obteyned the peoples fauour by the death of Iames. And yet Herode for hys parte rel|fused not, nor abhorred this so vngodly flattery, but as a wretched person, and one that should within short space after dye, reioysed to be called god. But the vengeaunce of god immediatly lighted on hym. For streight waies in presence of the multitude, before he came downe, the aungell of god smote hym, whom; he lokyng backe sawe, because that he beyng man, had taken on hym the ho|noure that cannot be communicate or parted with any creature, but is due vn|to god alone. And beyng taken with a sodayne disease, whiche was as fylthy and dolorouse as any myght be, died for the veraie payne and anguishe ther|of, within fewe dayes after, his body beyng eaten vp with vermyne.

In this wyse whan he,* that had persecuted the flocke of god, was rydde oute of the waye the doctrine of the gospell encreased, and spred more and more a|brode. And Barnabas and Saule, whan their busynesse was done, that they had in hande by the consent of the brethren, and had delyuered the money to y^e apostles, and sene the same distributed to the helpyng and relyuing of y^e pore, as it was ordeyned that it shoulde, returned from Hierusalem to Antioche, bryngyng wyth them a companion, whose name was Iohn, otherwyse called by his syrname Marke.

¶ The .xiii. Chapter.

[The [texte.](#)] There wer in the congregacion that is at Antioche, certain prophetes, and teachers, as Barnabas and Symeon that was called Niger, & Lucius of Cyrene, and Manahen, He|rode the Tetrarches noursefelowe, & Saule. As they mynystred to the lorde, and fasted, the holy ghost sayed: seperate me Barnabas and Saule, for the worke wherunto I haue called them. And when

they had fasted and prayed, and layed theyr hādes on them, they leat them goe. And they after they were sent forth of the holy gost, departed vnto Seleulria, & from thence they sayled to Ciprus. And when they were at Salamine, they shewed the worde of God in the Sinagoges of the Iewes. And they had Iohn to their minister.

THe Churche at Antioche, dyd than so floryshe, that in it were dyuers that had the gyfte of Prophecye, and other that had the gyfte of teachyng the same. Emong whome were Barnabas, and Simeon, whiche was sirnamed Nilger, & besydes these were also Lucius, a Cyrenian borne, and Manahen whiche had ben brought vp euē of a child with Herode the Tetrache, and was his noursefelowe, & playfiere, whose coumpaignie he had lefte, and dyd than folow Christ. But Saule emong all these, was moste excellent, and one that passed all the other in qualtyties required in an apostle.

And wheras they studied for the profyt of the Churche, bestowyng those gyf|tes that they had, to eche mannes welth, and to set forth the glorie of Chrys•e faythfully, whyche is a sacrifice so acceptable to god, that there is none more, fastyng in the meane space, that they by prayer in puritie of lyfe, myghte fur|ther the profytes of the Churche, besydes the executing and doinge of al other dueties: the holy ghoste beeyng moued with their prayers, certified theym by Prophetes what he woulde haue doen, sayinge: disseuer me Barnabas and Saule, two the chief of all the reste, for my purpose, that they maye take

Page [unnumbered]

in hande that effyce,* for the whiche I haue specially chosen theym: that is to saye, that they maye be instructours of the gentiles, and that I maye sowe farre abrode the gospell by theyr meanes. At this commaundemente of the hol|lye ghost, Barnabas, and Saule were separated and set apart from the reste, that it myght appere to euery man, who wer chosen. And after that they •yth one consente, by fastyng, and prayer had made petition to God that he would turne the offyce that they toke on them to y^e profite of the congregation: those that were highest of authoritie emōg them, layed their hādes on them, & so di|missed them ready to take theyr iourney, whythersoeuer the holy goste would leade or appoynte theym. And so firste by mocion of the holy ghost, Barnabas and Saule went to Seleucia, whyche is a great promontory, or peake on the weste parte of Antioche, & thence they sayled vnto Cypres. And as soone as they had arryued at Salamin,* whyche is a noble citie in that Yle, and y^e first that ye cum vnto on y^e easte syde, they preached not fables inuented by mans witte, but the worde of god: and that

not in corners, but in the Iewes Sy|nagoges, of whome there was a greate number, by reason that it was nere vnto Syria. They had with them, as a partaker of thys mynysterie, Iohn o|therwyse called Marke, whome they had brought wyth them from Hierusallem. Suche honor was euery where geuen to the Iewes, accordynge to the commaundement of Christe, that wylled the ghospell first to be offered them, leste that sorte of people, whiche otherwyse was euer full of complayntes and waywarde, shoulde saye, that they wer despised and nought set by.

[The texte.] Whā they had gone through the yle vnto Paphos, they found a certayne forcerer, a false prophet, a Iew, whose name was Bari•su, which was w^t y^e ruler of y^e coūtre, one Ser|gius Paulus, a prudent mā. The same ruler called vnto him Barnabas & Saul, & desired to heare the word of god. But Elymas the sorcerer (for so is his name by interpretaciō) withstode them, and sought to turne away the ruler from the fayth. Than Saul (which is also called Paul) being ful of the holy gost, set his iyes on him, and sayed: O thou ful of al sutteltie & deceitfulnes, thou chylde of the deuyll, thou enemy of all righteousnes: wilt y^t not cease to peruerte the strayght wayes of the lord: And now beholde the hande of the lord is vpon the, and thou shalt be blynd, and nor see y^e sunne for a season. And im|mediatly, there fel on hym a myste & a darkenes, and he wente aboute, sekyng them that should leade him by the hands. Than the ruler whan he sāwe what had happened, bele|ued and wondred at the doctirne of the Lorde.

They beyng thus occupied, walked aboute all the whole Ylande, vntyll that they came to Paphos, whiche was a citee dedicate in the honoure of Uelnus. For this cytie standeth fardest of, on the West parte of Cipres. There they founde a certayne enchaunter whose name was Bariesus, as a manne woulde say, the sonne of Iesu, a Iewe borne, and one that professed the Iewes religion, and vnder pretense therof, falsely bearyng men in hande, that he had the spirite of prophecie. He was reteynyng to Sergius Paulus, whiche was proconsull, that is to saye lieutenaunt, or the lorde deputie of that Yland, and was a wyse man and of good experience. For suche felowes had wonte com|monly to get them in suche greate mennes fauour, that they may do more mis|chiefe among men, when they haue once broughte theym in errour. The pro|consul hearyng than that the gospell was sowed throughout Cypres, dyd not onely not withstande it, but also sent for Barnabas and Paule, beyng verye desirouse to learne of them this heauenly doctryne. But Gariesus beyng an enemye to oure sauour Iesus, endeuoured hymselfe to resyste the increase of

the gospel, and striued against the trueth whiche was cumming to lyghte, where as he was in very dede a woorker of falsehood. And Elimas, whiche worde in the Sitians language betokeneth an inchaunter and a false pro|phet also, withstode the apostles that were true prophetes. For he perceiuing that the procunsul was desyrus to heare the gospell, and wel assured that in time to come, there woulde be no place for his deceitfull craftes amonge them that had once learned the sure and stedfast trueth, wente about to alienate the proconsulles minde, that he shoulde no more beleue the apostles. Here marke the buckling together of mannes craftes,^{*} and the liuely force of the gospell. Saule whiche was also named Paule, coulde no lenger forbear this felowe, whom he perceyued ful of the deiuiis spirite, that striued with myscheuous craftes against the pure trueth, but takynge to hym hertie courage, by inspi|ration of the holy ghost, stedfastly loked on this enchaunter, and sayde vnto hym: O thou wicked, full of all deceite and wylynes, that expressest thy falther the deiuyll, whiche first by his wiles and lyes drew man to deathe. O ene|my of al iustice and truth, and in this shewynge thy selfe to be the sonne of the deuyl, for he firste tooke from man his innocencie, thou openly striuest that truth shall not spring againe. And thou art not contented that thou hyther|to hast deceyued simple men with thy deceitefull craftes but now also when the wyll of god is,^{*} that the trueth of the gospell, in whiche is no deceit, shall shyne throughout the worlde, thou stubbornly continuynge in thy eiuyll in|ent, doest not cease to striue againste the wyll of god, rather hauynge an iye to thine owne vayne glorye and fylthye lucre, than to the health and saluac|ion aswell of thine owne soule as of a great sorte of other mennes also. And that thou mayest perceiue that the craftes whiche thou workest by the deiuis power, can nothynge preuayle againste the trueth of the gospell, beholde thou shalt nowe fele what he is hable to do, whose wyll thou doest withstand. Thou braggest that thou arte a Prophete, and one that knoweth hygh misteries, wheras in very dede, thou art inwardely in thy soule blynde. Here haste thou deceyued men, who iudge of those thinges that they see, but God that kno|weth the blyndnesse of thy herte, shall streight wayes take awaye the vse of thy bodely iyes, that euery man shall perceyue that thou art blynde in very dede, and one that is vnworthy to see the same lyghte whiche all other men see, for|asmuche as thou wagest open warre against the lyght of the gospel, that now beginneth to aryse in the worlde. This waye shall God take vengeance on the vntyll that thou repent. Paule had scarcely spoken these wordes, but soldainly this enchauntoure was stricken with a great blyndnesse, insomuch that he, as one amased wandred vp and downe, sekyng for some man to leade him by the hande. These thinges were doen, the proconsul beyng a wytne of it, and lookyng theron, who merueylyng muche at the great efficacy of this hea|uently doctrine, by vertue wherof the Phantasticall woorkynge of suche en|chauntours was trode so soone vnder foote, was conuerted to the faythe and professed the name of Christe, and in stede of the false Prophet Bariesus he had in high fauoure the dysciples of Iesus.

[The texte.] ¶Whan Paule departed frō Paphos, thei that were with him, came to Perga in Pam|philia: and Iohn departed from them, and returned to Ierusalē. But they wandred tho|row the cuntreys, & came from, Perga to Antioche, in Pisidia: And wēt into the Syna|goge of the Iewes on the Sabbboth day, and sate down. And after y• lecture of the law &

Page [unnumbered]

the Prophetes, the rewlars of the synagoge sent vnto them, saying: ye men and brethrē• yf ye haue any sermon to exhorte the people, say on.

These thinges were doen at the cite of Paphos, from whence Paule saylling with his company into the lesse Asia, landed at Perga, whiche is a cite of Pamphilia. But Iohn whiche by sirname was called Marke, wente from them, and returned to Hierusalem, whence he before came to beare Barnabas and Paule companye. But they with no lesse spedynes whan they had gone ouer Pamphilia, came to Antioche, whiche is a cite of Pisidia. There entring into the Synagogue, where as the Iewes dyd customably resorte, they sate downe as other men dyd, to heare a lesson of the lawe, and of the Prophetes, whiche after it was rehersed, and no man arose vp, the chiefe rulers of the Synagoges perceyuing by their garmentes and apparell, that these straūlgers were of the Iewes, and that their face and outwarde behaueour shewed them to be vertuous men, sente woorde vnto them by theyr vnder officers, that forasmuche as they were Iewes, yf any of them woulde teache, or geue any exhortacion to the people, it shoulde be lawfull for them soe to doe.

[The texte.] ¶Than Paule stode vp, and beckened with the hande, and sayed: Menne of Israel and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people, whē they dwelt as straungiers in the lande of Egipt: And with an high arme brought he them out from thence. And about the time of fowertie yeares, suffred he their man•ers in the wildernesse.

Than the heauenly oratour Paule, beyng ready to shewe his minde, arose, signifying to the multitude with mouing of his hande, that they should holde their peace, began to speake vnto them in this wyse. Ye men of Israel which according to the trade of youre forefathers, stande in feare of god, harkē vnto me whiles I shall shewe vnto you the wyll of God, & expounde the misterye, or meaning of this lesson, whiche is euery Sabbboth daye customablye reade, in your Synagogue. God the defendour of the Israelites, chose our forefa|thers, that is to saye,* this sorte of people, to serue him before all other, inso|much that whan they serued in Egipte, beyng kept in great seruytude and bondage, Pharaο endeuouringe himselfe by all meanes,

that they should not encrease, and that they that remayned there on lyue, shoulde be oppressed by excesse of paynfull labour, he wonderfully sette them vp throughe myracles, against the tyranne that oppressed them, and delyuered them of theyr bondage, not by meane of any craftye deceite, or els by mans pollicie and strength, but by his high and mighty power, y^t all men might certainly know, that this people was fauoured of God. And whan as he of a tendre loue towarde them, had delyuered them out of Egypte, very gently he bare with theyr condycions in the wyldernes by the space almost of fowerty yeares, though they often made sedicions, and commocions, and grutched against Moyses: And yet dyd not he extremely punyshe them, to the ende that he myghte perfourme his promyse whiche he had made before vnto the patriarkes.

[The texte.] ¶ And he destroyed seuen nacions in the lande of Chanaan, and deuided their land to them by lot. And afterward, he gaue vnto them iudges about the space of fower hundred yeares and fyfty, vnto y^e time of Samuell the Prophet. And afterwarde, they desired a king, and God gaue vnto them Saule the sonne of Cis, a man of the tribe of Beniamin, by the space of fowerty yeares. And whā he was put downe, he set vp Dauid to be theyr king, of whome he reported saying: I haue found Dauid the sonne of lesse, a man after myne owne herte, whiche shall fulfill all my wyll.

After fowertye yeres completed and expired, he brought them to the land that he had promysed, and whan he had for theyr sakes cleane vanquysed

seuen nacions within the lande of Chanaan, the same land parted he by lottes amongst them, and that within the terme of .CCCC. yeres. Whiche was an euidente token howe ernestly he loued oure countrey. And so whan they had obteyned peace, he gaue them iudges, vnder whose gouernaunce they myghte quietly lyue, vntyll the tyme of Samuell the Prophete, whiche was last of the iudges.* In tyme of his rule, they desyred of god, that he would gyue them a kyng (Samuel disswadyng them from it) and whan as they contynued styll in the same mynde and desyre, he made Saul king ouer them, that was the sonne of Cis, of the tribe of Beniamin, whome the lorde reieclted, partely for his pryde, and partely for dysobeying his commaundement. And thus continued they vnder the domynion of the good iudge Samuel, and vnder the vngodly Saule, fowerty yeares. Yet for all this, the fauour of the mercyfull god forsoke not vs his people whome he had once chosen, but in stede of an euyll kynge, whome they had contrarye to the wyll of God desyred, he faysed vp vnto them kyng Dauyd, of whose ryghteousnes god hym selfe bare witnes▪ saying: I haue founde Dauid the

sonne of lesse, a man to my mynde, whiche shall obey my wyll in all thinges. For euen as god, what tyme he is angry, for a great punishment, geueth vnto the people a foolish and an vngodly king, euen so whan he is pleased and reconciled vnto vs, he geueth for the euyl kyng, whome he layeth out of the way, a good man, and one that will fulfil his commaundemente.

[The texte.] Of this mannes sede hath god (according as he had promised) brought forth to Israel, a saluour, one Iesus, when Iohn had firste preached before his cumming, the baptisme of repentaunce to Israel. And when Iohn had fulfilled his course, he sayde: whome ye thinke that I am, y^e same am I not. But behold, there cūmeth one after me, whose shoes at his feete, I am not worthy to leuse.

Unto him hadde GOD made a promyse, that one of his lyⁿage should become Kyng of Israel, who shoulde raygne for euer. Nowe is it at length fulfilled, whiche oftentimes and long ago, was by the prophetes promysed. For of the stocke of Daud, according to his promyse, he hath exhibited vn|to vs Iesus the saluioure of the Israelites, his name ryghte well agreeyng with theeffecte ensuinge therof. This saluoure, as he was promysed of the Pophetes, and as he was signified before in shadowes of the lawe, and fygures: so before he shewed hymselfe to the worlde, he was prophecied and spoken of, and also was shewed to be already cum, by the mouthe of Iohn the ^optiste, who also was sent before, according to the prophecy of Esaye, is a messenger to shewe that he was cummyng, exhortinge all the people of I^a to bee baptysed, and to repente their lyfe whiche they had ledde before, openly ^onouncinge, that the kyngdome of god was euen at hande. But whan Ion, (whome god purposely sent to be the foremessenger of our saluour which was cummyng, and to make ready the myndes of men agaynste he came ^oalalmoste made an ende of his cou^ose, and was thoughte of many for his go^d iuing to be Christe, he openly reiected this title from hym, and referred it to him that it was dewe vnto, saying: Why thynke ye that I am Christe? I am nothing els but his messenger. And yet he, whome ye (though in dede not truely) suppose me to be, wyl within shorte space cum. For he, as concerning t^ome, shall cum after me, but so far he passeth me in power and dignitie, that I am far vnworthy, yea to vnbuckle hys shooes, whiche almonge men is acounted but an homely office, and a base seruice. For what is in him of leaste ^oputacion, the same doeth farre surmounte that that is in

me moste excellent. Wherefore we preache vnto you no newe thing, but that the same saluour is now come, that hath so many hundred yeres sence, been promised to oure forefathers, and whiche hath so long time ben

looked for of your owne selues, whome Iohn, whiche among the Iewes was in great estimacion, knowledged to bee the same saluoure, and so pronounced openly of hym before the Iewes.

[The texte.] Ye men and brethren, chyl dren of the generacion of Abraham, and whosoever among you feareth God, to you is this worde of saluacion sent. For the inhabitours of Ierusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth daye, they haue fulfilled them, in condemning him. And whan thei founde no cause of death in him, yet desired they Pilate to kil him. And whan they had fulfilled all that were written of him, they toke him downe from the tree, and put hym in a sepulchre. But God reysed hym againe from death on the third daye, and he was sene many dayes of them, whiche came vp with hym from Galile to Ierusalem: whiche are witnesses of him vnto the people.

Wherefore brethren ye that haue the lawe in price, and that greatly regarde the prophetes, and that come of Abrahams lineage, to whome god promysed issue, by meane wherof, all nacions should be blessed, yf you bee the children of Abraham in very dede, yf ye earnestly stande in the feare of god, folowe in this poynt the godlynesse of your father Abraham, and receyue this whole some doctrine that we bring vnto you, and embrace hym beyng now already come, and beyng lyuely exhibited and geuen to you in very dede, whome the Patriarkes did most highly reioyce to haue no more but promysed vnto them, * that he shoulde come. This helth of soule thorow Iesus, is indifferently brought to all men, but vnto you especially is it profered, to whom, and for whose saluacion the prophecies were disclosed, and of whose stocke Christe was borne. Let not the vulgare example of them that inhabite nowe Hierusalem moue you any thing, or of those that be rewlors there, whiche in condemning Iesus to death, whome they woulde not knowlege for their Mesias, nor vnderstande the Prophetes whiche yet bee read euery sabboth daye to them, hath vnawares fulfilled that, that was before prophcyed. For so was it determyned by the wyll of god, and so did the Prophetes with one consēt, signifie and declare before, that one that was free from al sinne, should be sacrificysed as a lambe without spotte, for the sinnes of all men. And what the priestes, Pharisees, Scribes, and other of the piers, with the conseite also of the commons, had assayed all meanes, and coulde finde no iust cause why they shoulde put him to death, yet obteyned they with importun clamours of Pilate, that he woulde put him to death. And whan they haue this vnadvisedly fulfilled all those thynges that wer spoken before of hym by the mouth of the prophetes, they toke him downe from the crosse, and layed hym in his graue. But he whom man of malyce had slayne by the permission of god, * the very same was reysed from death, by the power lykewise of God the thirde daye, according as it was before prophcyed. And lese should thinke this to bee but a vayne tale that I tel you, he was seene againe, felt, and in his owne person, knowen of his dysciples that folowed hym, whan he went from

Galile to Hierusalem to suffre, by the space, after he rose from death to lyfe, of fowertie dayes, and they be almoste all aliue vnto this day, testifying faythfully before all the people those thinges that they sawe with their eyes, and heard with their eares, and felt with their hands.

[The texte.] ¶ And we declare vnto you, how that the promise (whiche was made to the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he reued vp Iesus again, euen as it is written in the first psalme. Thou art my sonne, this daye I begottē the.

Page li

As concerni that he reysed him vp from death, now no more to returne to corrupciō, he 〈...〉 wise. The holy promises to Dauid made, wyll I geue faithfully to you. fore, he saith also in an other place. Thou shalt not suffre thine holy to see corrupciō. For Dauid (after he had in his tyme fulfilled y^e will of god) fell on sleape, & was laid vnto his fathers, & sawe corrupcion, but he whome god reysed againe, saw no corrupciō.

And we lykewyse beyng commaunded by our sauour to execute the office of apostles, doe witnesse that god hath now fulfilled his promyse to you and your posteritie, in raying Iesus from death to lyfe: whiche thing long ago was promysed to Abraham, and Dauid your forefathers, and to your other auncest by the mouthes of the prophetes. For this is the same sonne of god, borne of the virgin Mary as concerning his humayne nature and bodye, of whome the father himselfe speaketh in the first mysticall psalme saying: thou art my sonne I haue begotten the this daye. And that he hath reysed him from death to lyfe, who shall neuer after be more subiecte to mortalitie or death, he affirmeth by his prophete Esaye saying: I wil performe vnto you faithfully, the promyse that I made vnto Dauid. Now had he kept no promise, if he had not raysed Iesus to lyfe euerlasting. For this was his promyse vnto Dauid: I haue once sworne to Dauid, as I am holy, and I wil not deceiue hym, his seed shall continue for euer, and his throne, or royall seate, shall continue as the Sunne in my sight, & as the full Moone without ende, & as a faithfull witnesse in heauen. But ye see now that none of the lynage of Dauid, obtayneth this kindom: but this prophecie signified Christ, that sitteth on the right-hand of his father, and enioyeth the kyngdom that neuer shall haue ende. Of this selfe same matter, speaketh also the .xv. psalme in this wyse: Thou shalt not suffre thy holy to see corrupcion. Whiche prophecie can not be referred to kyng Dauid in his owne personne, of whome we certaynly knowe, that after that he had liued and reigned as long as pleased god, he than died,* & was buried sembleably as his auncestry was before him. But if to see corrupcion be nothing els but to die, than his graue, whiche yet vnto this daye is remaining among vs

where his bones lye, dothe euidently proue, that he hath sene corrupcion. Wherefore this prophecy cannot be referred vnto hym but to thother, whome we preache vnto you of, whom god rayseed from death to lyfe •re his body began to putrifie, and made him immortall.

[The texte.] ¶ Be it knowen vnto you therefore ye men and brethren, that through this man is prealched vnto you, remission of sinnes: and that by him, all that beleue, are iustified from all thinges, from whiche ye coulde not be iustified by the law of Moyses. Beware therefore lest that fal on you, whiche is spoken of in the prophetes: Beholde ye despisers, & wonldre, and perish ye: for I dooe a woorke in your dayes whiche ye shal not beleue, though a man declare it to you.

Be it therfore knowen vnto you brethren, that thorow thaforesayde Iesus, ye haue profered vnto you remission of sinnes, and freedom from all offenses, which you coulde not hitherto be cleane ridde of, by keping of the lawe. For the lawe was vnperfect, takē carnally, neither coulde it put awaye all sinnes, but punished sum of them, nether it helped all nacions. But through this same Iesus, eche man without respecte of any persone or els offence, hath righteousnesse or iustificacion, and innocencie profered vnto him, so that he beleue the promyses of the ghospel. Beware therfore, lest it may be spoken of you, that god threteneth to the vnfaithful, and those that resiste the preaching of his ghospell, saying by the mouthe of his prophet Abacuc: Looke ye dispisers, and maruayle ye beyng amased, and euen dye for angre, for I woorke in your dayes a woorke that ye shal not beleue, thoughe a man tell you of it.

Page [unnumbered]

Who euer yet did beleue that a virgin shoulde beare a childe? Who woulde haue thought that all countreyes should obtaine life euerlasting by the death of one man? Who woulde haue beleued that a man beyng slaine and buried, coulde within three dayes aryse agayne from death to lyfe euerlasting? This wondrefull woorke, god, accordynge to his promyse heretofore made, hath wrought nowe in your time. Become not ye despisers, bee not occasion that your selues perish through stubberne and wylfull vnbeliefe, but beleue ye in him, & embrace ye that health of soule whiche is now frely profered vnto you.

[The texte.] ¶ When the Iewes were gon out of the congregacion, the Gentiles besought that they would preache the worde to them, the next Sabboth. When the congregacion was bro|ken vp, many of the Iewes, and vertuous proselites

folowed Paule & Barnabas: which spake to them: and exhorted them to continue, in the grace of God.

After Paule had concluded, and she hearers began to departe, they desyred Paule and Barnabas, that they woulde speake more of the same matters the sabboth day next folowing in audience of the synagoge. And whan the cumpany was dimissed, many that were partly Iewes borne, and partely other straungers whiche yet lyued accordynge to the trade of the Iewes, and were lykewyse desirous to know this kinde of religion, folowed Paule and Bar|nabas, coueting to be more playnly, and familiarly taught of the Apostles. And than talked they with them aparte, exhortinge them to continue in that fauoure and grace whiche once they had begun to embrace, of free gifte at the hand of god, and what they had once begun, in the same to procede with con|tinuall increase. In the meane time the rumoure of this matter was publis|shed far abrode, one telling another what he had hard as men commonly do.

[The texte.] And the nexte Sabboth daye came almost the whole citie together, to heare the worde of God. But when the Iewes sawe the people, they were full of indignacion, and spake against those thinges whiche were spoken of Paul, speaking against it, and rayling on it. Than Paul and Barnabas wared bolde, and saied: it was mete that the woorde of God shoulde fienst haue been preached to you. But seeyng ye put it from you, and thynke your selues vnworthy of euerlastyng lyfe, loe, we turne to the Gentiles: For so hath the Lord commaunded vs. I haue made the a lighte of the Gentiles, that thou be the salua|cion vnto the ende of the worlde.

So the next sabboth daye not onely the Iewes, and suche straungiers as obserued the Iewes lawes, but also all the whole citie came to the Synagoge to heare the ghospell preached. But the Iewes for the most parte of them, that had perswaded themselues, that this fauoure through beleuing the gospell, was promised to suche onely as were carnally dyscended and came of Abra|hams stocke, whan they sawe that a great multitude of Iewes, and suche o|ther as kept their lawe, (whiche were proselites, and Gentiles also,) were ga|thered together indifferently, the said Iewes grudgeyng in their minde, dys|dayned at it meruelou|y, speaking against suche thinges, as had ben spoken of by Paule▪ and not absteyning from vnsitting, oprobrius, and rayling wor|des. Whan Paule and Barnabas perceyued their malicious stubbernes, re|membring that the lord had commaüded the apostles, that if in any place they chaunced to mete with suche, as woulde reiecte the ghospell whan it is pro|fered them, they shoulde leaue that citie and place, shakyng the dust of theyr feete also to such stubberne persons againe, sayde freely: we haue doen out dulties: For according to the commaundement of Iesus the lorde, the gospel first was to be preached

vnto you. Suche reputacion Christ had you in. But seelyng that you refuse so great fauour that hath ben freely and without suyte

Page [unnumbered]

profered vnto you, & thinke your selues vnworthy of eternal life, beholde we wyll turne our preaching to the Gentiles. And yet wyll not we so dooe vpon our head: But Iesus oure lorde so commaunded hys disciples, that after they had preached his gospel throughout Iewry, they should afterwarde preache it to all nacions vnto the ende of the worlde. This was long since prophesied by the prophet Esay, that Iesus should saue, not the Iewes onely, but all the nacions also in the worlde. For in his booke of prophecy, the father speaketh vnto the sonne in this wyse: I haue set the to be a lighte vnto all nacions, and to saue all the whole worlde.

[The texte.] ¶Whan the Gentiles hearde this, thei were glad, and glorified the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternall lyfe. And the woorde of the Lorde was published throughout all the regyon. But the Iewes moued the deuout, and honest women, and the chiefe menne of the citie, and reysed persecucion against Paul and Barnabas, and expelled thē out of their coastes. But they shoke of the dust of their feete againste them, and came vnto Iconium. And the disciples were filled with ioye, and w^t the holy ghosts.

Whan those that were of the gentiles hearde this, they muche reioyced, not because that the Iewes shoulde perishe, but so that they rendred to God thanks, that had turned the Iewes incredulitie vnto their saluacion.

The Iewes spake blasphemously againste this healthfull doctrine: but the gentiles beyng sodenly conuerted, did receiue it very promptly, and readily, and glorified the worde of the lorde. Whiche worde many of the gentiles beleued, but yet not all, but as many as god of his mercye had ordeyned to haue euerlasting lyfe, whereunto no manne attayneth, vnlesse he be called, and chosen of god. In this wise the worde of god was sown abroad thorowout all that countrey. But the Iewes enuying the gentiles, stirred vp certayne deuout women (for suche commonly are sooneste deceiued vnder the fayned pretence of holynesse) and those that were in estimacion honorable,* to then|tent that all might bee doen with the more autoritic: and furthermore they moued diuerse of the head men of the citie, and through them, caused Paule and Barnabas to bee persecuted, and banished them out of their coastes.

Here marke, good Theophilus, the crafte, that the Iewes had to styrr vp the myndes of men againste those, that sincerely preached Iesus. Malyce first

moueth them that doe counterfet holynesse, and soone after thinwarde sorowe of their malicious myndes, breaketh out into woordes of relproche. Than vpon this, sad women, and suche as be deuoute, be meanes wherby they call the commons vnto sedicion, for by the aunciente matrones they stirre vp the rewlars. And in this wise were the Apostles drieuen out. Than Paule and Barnabas shaking of from them the dust of their feete, tooke theyr iourney to Iconium, which is a citie in Licaonia. The disciples also reioycing that the ghospell had so good successe, were replenished with gladnesse and with the holy ghoste.

Page [unnumbered]

The .xiiii. Chapter.

[The texte.] ¶ And it fortuneth in Iconium, that they went bothe together into the Synagoge of the Iewes, and so spake, that a great multitude bothe of the Iewes, and also of the Grekes beleued. But the vnbeleuing Iewes, styrted vp, and vnquyered the myndes of the Gentiles against the brethren. Long tyme abode they there, and quit themselves boldly with the helpe of the lorde, whiche gaue testimony vnto the worde of his grace, and graunted signes and woonders to bee dooen by their handes. But the multitude of the citie was deuided: and parte helde with the Iewes, and parte with the Apostles.

B Ut ſhan as they were come to Iconium, they went together as their custome was, into the Synagoge of the Iewes, & there they preached also the ghospell of Iesus Christe, lyke as they had before done at Antioche, inso much that a great numbere aswell of Iewes, as of Grecians, were conuerted to the faith. Here againe likewyse y^e Iewishe malice was occasion of sedicion. For y^e Iewes that woulde not obey the ghospell, beyng not contente to perishe themselves, except they might drawe many with them to damnacion, stirred vp & corrupted the myndes of the gentiles, againste them y^t did beleue. But the gospel increased and waxed stronger, aswell by aduersitie, as by prosperitie. Wherefore Paule & Barnabas continued a long space in this fyghte at Iconium, valiantly setting forth the matter, by the helpe of god, whiche bare witnesse (whiche was greater than any testimony of man) to thys hys free gift, that he exhibited to al men through his ghospell. For power he gaue to these his preachers of the ghospel, that were but weake persons, and out of reputacion, to worke signes and wonders, to thentent that it mighte bee knowen therby, to bee the very handye worke of god. So by meane of the Iewes, the citie Iconium was diuided in two partes, of whiche thone fauoured the vnfaithfull Iewes, the other thapostles.

[The texte.] Whan there was an assaulte made bothe of the Gentiles, and also of the Iewes with their rewlars, to do them violence, and to stone them, they were ware of it, and fled vnto Listra, and Derba, cities of Licaonia, and vnto the regyon that lieth rounde aboute, and there preached the gospel. And all the multitude was moued at their doctrine, but Paul and Barnabas taried stil at Listra.

And at the last, whan they that were of the gentiles, adioyning themselues to the Iewes, and gouernoures of the citie, went about to laye violent han|des on thapostles, that they might punish and stone them, they hauing knowllege of the matter, f•ed to Listra, a citie in Licaonia, whiche is parte of Pam|philia and from thence to Derba. In the meane space they walked ouer all coastes of the countrey that were neare, sowing in euery place, seede of the ghospell, so that in this their flyght the apostles dyd not so muche procure their owne health, as spreade abroad the ghospel.

[The texte.] ¶ And there sate a certaine man at Listra, weake in his feete, beyng a creple from his mothers wombe, and neuer had walked. The same heard Paul preache. Who beholding him, and perceiuing that he had faith to be whole, said with a loude voice: stand vpright on thy feete. And he stert vp, & walked. And whan the people saw what Paule had doen, they lift vp their voyces, saying in the speche of Licaonia: Goddes are come down to vs in the likenes of menne. And they called Barnabas Iupiter, & Paul Mercurius, because he was y^e preacher. Than Iupiters prieste, whiche dwelt before their citie, brought o•en and garlandes vnto the porche, and would haue doen sacrifice with the people.

There was the same time in Listra a certaine manne, whose legges were so feble and impotent, that he continually satte still, nothing hable to walke and was lame euen from his mothers wombe, neyther could he go of all the dayes in his life before. This man among the other multitude, hearde Paule speakyng of Christe, and Paule looking vpon this man, perceyued by his countenaunce, howe earnest and desirous he was to heare hym, because he trusted, that by the name of Iesus whiche he had hearde preached, he shoulde obtayne health of his limmes, and said vnto him with a loude voyce: Stande vp on thy feete, and with that worde this lame man leaped vp and was wel hable to go. But whan the multitude saw this wo•••e (for there was no man but he knew this lame creature, and that with one worde he was restored vnto his health) they spake with loude voyces in their owne countrey lan|guage of Licaonia, and said: doubtlesse the gods haue taken on them the like|nes of men,* and haue descended from heauen vnto vs. And

the people of Licaonia did so much more persuade themselves that it was so, because there went commonly certaine talkes of Iupiter, and Mercurius how they being gods, tooke on them the likenesse of men, and were receiued as gestes of Licaon, of whome it appereth that they were called Licaonians. Wherefore they called Barnabas by the name of Iupiter, because he shewed in his countenance great grauitie and auncientnes, and Paule they called Mercurie, because he was the spokesman: for the Gentiles were of this opinion that Mercurius was the messengier of the goddess and the president of eloquence. And Iupiters priestes, who dwelled in the subburbes of the cite of Listra, brought oxen and garlandes to y^e gate of the house, where the apostles were lodged, to thintente that he woulde haue dooen sacrifice vnto them. For they supposed that Iupiter was most delighted with sacrificing of oxen. And aswell the priestes, as also the beastes that were killed in sacrifice, had wont to weare garlandes. And a great number of all estates indifferently one with an other, folowed hym.

[The texte.] Whiche whan the Apostles, Barnabas and Paul, heard of, they rente their clothes, and ran in among the people, crying and saying: Syrs, why dooe ye this? We are mortal men like vnto you, and preache vnto you, that ye should tourne from these vanities vnto the liuing God, whiche made heauen and earth, and the sea, and al thinges that are therein: the whiche in times past, suffered all nacions to walke in their owne waies. Neuertheless, he left not himselfe without witnesse, in that he shewed his benefites from heauē in geuing vs cayne and fruitful seasons filling our hertes with foode and gladnes.

But whan Paule and Barnabas had enquired what the matter ment, and learned how they were taken as goddess, and that the priest hastened to sacrifice vnto them, they woulde no longer abyde so greate blasphemye against god, to haue that same honoure that was due to god onely, applyed to manne, but cutting their garmentes as the Iewes manner was in solrowe, they with haste came forth to the multitude crying, and sayde: syrs what meane ye? Why doe you thus? We are no goddess, but mortal men as ye bee, ready and apte to fall into lyke mischaunces as you are, and we dooe not onely not desire thus to bee honoured of you, but rather we came hyther to you for this purpose, that by oure counsell ye maye turne to the true lyuyng god, that made heauen, and yearth, and the sea, and all thinges whatsoeuer is conteyned therein, leauing these false goddess, whome ye haue hitherto with heathen sacrifice worshipped, whiche in dede are nothing els,

but eyther men that be nowe dead, or els ymages voyde of lyfe, or finally euil spirites. For there is but one god the maker and gouernour of al

things. His will is now to be knowne and worshipped of all nations in the worlde, that all men through him maye obtaine lyfe euerlasting. For in times paste, he, winking as it were, at mennes factes, permitted all nations to lyue e|uery one after his owne trade, to the ende that after it were once euident that man coulde not be saued by his owne meanes, all men might bee saued, if they would beleue in god, & the ghospel taught by his sonne. And although the moste parte of menne through erreure, hath lefte the true God, wurship|ping ymages of diuerse thinges in stede of God, or thinges that were crea|ted in stede of their creatoure, yet he by and by dyd not reuenge hymselfe on them, as he iustly might haue done, nor ceased not to prouoke them to know, and loue him, by his continuall benefites.

* For he that made the worlde to the vse of man, doeth make both fruitful, and plentiful the ground, by sending downe rayne from heauen, and cau|seth yerely increase of frutes to suffice abundantly to the vse of mannes life, refreshyng vs plentyfully with soondry kyndes of meates, and stir|ryng our hertes, to myrthe, with pleasaunte wyne. For ye haue not re|ceyued these benefites of Iupiter, Ceres, or Bacchus, whome ye haue hy|therto worshipped, but of the same god whome we preache vnto you. Than although the apostles had so plainly shewed the trueth in the hearing of all the multitude, yet they coulde scarcely stay their handes, from doying sacrifice vnto them.

[The texte.] ¶ Thither came certayne Iewes from Antioche and Iconium: whiche (whan they had obtained the peoples consent, and had stoned Paule) drew him out of the citie, supposing he had been dead. Howbeit as y^e disciples stode rounde about him, he arose vp and came into the citie. And the next day he departed with Barnabas to Derba.

In the meane space while these thinges were done at Listres, certayne per|sones beyng Iewes borne, that repined against the ghospell, came thyther from Antioche that is in Pisidia, and from Iconium: whiche Iewes, when they had turned many of the people to their minde and opinion, that is to say when they had caused them to lay violent handes vpon the apostles whyche thing they had also attempted afore at Iconium, they stoned Paule and drew him out of the citie, thinking that he had ben dead. Thus is mans fortune sodaynly chaunged. They were but a litel before taken for gods, and should haue had sacrifice done vnto them, but now Paule being stoned, was cast out of y^e citie. For they were more angry with him, because he by reason of his elo|quence, entised manye to folowe Christe. Then the disciples compassed him a|bout there as he was cast, and left for dead, and woulde haue buried the corps. But Paule cumming to himselfe againe, arose priuely, and entred into y^e citie, and the next daye fled to Derba with Barnabas, whither they first of all had purposed to haue gone.

[The texte.] And whan they had preached to the cytie, and had taught many, they returned againe to Lystra, and to Iconium and to Antioche, and strengthned the disciples soules again, & exhorted them to continue in the faith, affirming that we must thorow muche tribulacion, entre into the kingdome of god.

And whan they had preached the gospell there in that citie, and had taught many thinges, and (as a man woulde say) had cast the seede of the ghospell abrode, they returned to Listres, Iconium, and Antioche making the myndes

Page liiii

of the disciples stedfast in the fayth, as many as they had conuerted to Christ, and geuing them exhortacion to continue in the fayth, and that they woulde not for any scare be withdrawen from the truste whiche they had once put in our lorde Iesus, nor should not be moued because they heard saye that Paule was stoned at Listres forasmuche as Christ had tolde his disciples, that this was the way, that through muche trouble they shoulde entre into the kyngldom of heauen: So that Paule toke more thought, lest those that were weake in the faith shoulde be alienated from Christ, seying how sore he was vexed of the wicked lewes, then that he himselfe passed so muche on it, geuing example to Bisshoppes that they ought to folowe thrifty husbände men, whiche thinke it not sufficient to plant, or to sow except they do also their diligence, that the same that beginneth to growe, may come to his full typing.

[The texte.] ¶ And whan they had ordeined them elders by eleccion, in euery congregacion, and had prayed and fasted, they commended them to the lorde, on whom they beleued.

And forasmuche as it was requisite to the setting forwardes of the ghospell, that the apostles shoulde traueil through many countreyes, they set priestes or auncientes, who were chosen by the voyces of the comens of euery citie, to ouersee them, and to supply the towmes of the apostles in their absence, and so whan they had vsed generally prayer and fastinge, they commytted them to god▪ that they might profite in him, whome they had once professed,

[The texte.] ¶ And whan they had gon through out Pisidia, they came to Pamphilia, and whan thei had preached the worde of God in Perga, they went downe into the citie of Attalia, and thēce departed by shippe to Antioche, frō whence they were committed vnto the grace of God, to the worke whiche they fulfilled.

These thinges were doen in Antiochia, whiche is a cite in Pisidia, and whan they had walked ouer that cuntrey, they likewise went throughe Pam|philia, sowing the gospell in euery place, where as it was not sowed alredy, and strengthening them that already beleued, vntyll they returned to Per|ga. And whan they had there also set all matters in ordre, they came to At|talia, whiche is a Citie of Pamphilia, sumwhat neare the sea. From thence againe they toke shyping to Antioche in Syrya, whence they firste came, whan the office of preaching to the Gentiles was committed vnto them by the elders, and when by laying of handes vpon them, by prayer, and by fa|sting, they were commytted to the grace of god, that throughe his helpe it might happely come to passe, that they had taken in hande.

[The texte.] ¶ When they were cum, and had gathered the congregacion together, they rehearsed al that God had done by them, and how he had opened the doore of faith vnto y^e Gentiles. And there they abode long time with the disciples.

Wherefore whan they were retourned thither, as men accoumtable for theyr dooynges, they called together the congregacion of the faythfull, and opened vnto them all suche thinges as it had pleased god to worke by them, shewing them that the fauoure of god had futthered their endeouour, and how he had geuen occasion to call the Gentiles to the faith, by whiche they myght obtaine saluacion without the obseruing or keping of the heauy & burdenous commaundementes of the lawe.

Page [unnumbered]

The .xv. Chapter.

[The texte.] ¶ The certayn men whiche came downe, taught the brethren: excepte ye be circumcised after the maner of Moses law, ye cannot be saued. So whan there was arisen a dissenciō and disputing not a litell vnto Paul• and Barnabas against them, they determined that Paule and Barnabas, and certayne other of them, shoulde goe vp to Ierusalem vnto the apostles and elders about this question.

PAule and Barnabas continued a long space at Antioche with the dysciples, because that in so noble a Cytie as that was, a great multitude of faythfull were gathered to|gether of sundry sortes of men, whiche dayly encreased more and more. And the apostles were glad to tarry longer there where the greater increase of faythfull men was, because the inhabitours of Hierusalem, and of that parte of Syria, whiche is pro|perly named Iewry, dyd

more sticke to Moses lawe, than any other: forso|much as they were lesse conuersaunte with the Gentiles: and because that they dwellyng more nerer the temple, woulde not permyt the Gentiles to be partakers of the ghospell, vnlesse they woulde kepe the lawe, whiche they dyd not yet perceyue shoulde bee abrogate, as concerninge the shado|wes, figures, and ceremonies, after the true lyghte was once come. Of this sorte were circumsicion, vacacion, and forbearyng from worke on the Sab|both day, choyce of meates, holy dayes, dyuersities and dyfferences betwene one sorte of men and an other, in garmentes, vowes, fastinges, eschewing the eating of suche beastes as dyed by them selues: whiche thinges all that grosse people were commaunded to kepe for a season, y^t they might accustome themselues to obey Gods commaundemente, vntyll that the true lyght dyd appeare throughe the ghospell, and to it shadowes shoulde geue place. Wherefore suche as vnderstoode not the lawe to bee spirituall, affirmed that that whiche was commaunded and appoynted by god, and lefte to them of their fathers, and obserued or duely kept of their auncestry, so many hundred yeares ought to continue for euer. This opinion in them proceded not of mallice but rather of a supersticious fauour to the lawe, whiche, whyles they ende|uoured to kepe stil, they cleane ouerthrewe. For Paule at the first time belyng prouoked with lyke zeale, persecuted the christen men. And so whan as the rumour and brute of those thinges which wer doen at Antioche (from whence Paule and Barnabas of a common consente, toke their iourney towardes Cypres, and thence to Pamphilia, and had openly without respect of any per|son preached the ghospell, both to the Iewes, to the Proselites, and also to the Gentiles, and had not willed them to obscrue or kepe any parte of the lawe) had bene spred as far as Hierusalem, certaine came from Iewry to Antioche, teaching a new doctrine disagreeyng from that, that Paule and Barnabas had taught. For they sayde to those of the Gentiles that were turned to the faith: Except ye bee circumcised accordyng to the rule appoynted by Moses lawe, ye can not bee saued. This was the beginnyng of dyssencion betwene those that sticke to the litteral sence of the lawe, and the other that folowed the pure and spyrytuall lybertye of the ghospell, whiche stryfe and dyssen|cion wyll still euermore continue among christen menne also. And to none other ende did god suffer this same stryfe to aryse vp, but that all suche as

were the disciples of Christe, myghte the better perceiue, howe pernicious a thing relygion is, that is wholly founded vpon ceremonyes. But whan as Paule and Barnabas, lyke valiaūt defendoures of the libertie of the gospel, had earnestly resisted their doctrine, whiche outwardly semed to be godly, but in very dede was very ful of myschiefe, there arose a great variaunce, whyles that the apostles strongly defended the puritie of the doctrine of the ghospell, whiche is spirituall, by testimonies of the prophetes, againste those

that superstitiously defended the lawe, and they on the other side being affectionate to the law that they had receyued of theyr forefathers, went about to bring the Gentiles, vnder the same yoke, not perceiuyng in the meane season what slaund^{••} and reproche it was to Christe, whose grace they thought lacked assistance of the lawe. For it was lawful for him, that made the law, to abrogate and abolshe the same. Howbeit he doeth not abrogate the law that perfourmeth it.^{*} This sedicion was more hurtful to the gospell, than the crueltie of Herode, or any other prince, because it strove against the true relygion, vnder a false and cloked pretence of godlynes. Wherefore lest that this myscheuious dyscorde shoulde increase, it was thought expedient by the congregacion of the disciples, that Paule and Barnabas, and certaine other of the same sorte, shoulde take their iourney to Hierusalem to Peter and the other apostles and priestes, whiche did then rule the church of Hierusalem, that this question, or controuersie that was arisen, mighte bee decyded by theyr cunning and knowledge. For hitherto the chiefe autoritie remayned there, where the doctrine of the gospell first sprong vp, & the same autoritie remayned among them, that firste were sent abroad by Iesus Christe to preache.

[The texte.] And after they were brought on their way by the congregacion, they passed ouer Phenice & Samaria, declaring the conuersacion of the Gentiles, and they brought great ioy vnto all the brethren.

Then Paule and Barnabas toke their iourney, and a great multitude of disciples honorably broughte them on their waye, and as they passed by Phenice and Samaria, they shewed in euery place howe the Gentiles were conuerted to the faythe: so sure were these apostles that they had preached well, that they feared not openly, and of theyr owne accorde to rehearse the same: neyther wente they to Hierusalem to learne of the apostles, whether they had dooen well before tyme or not, but that the troublous commocion, and disquieting of the weaker sorte, mighte be layed downe and appeased by the autoritie of the elders. And as many as were conuerted to the faythe in those partes, did not onely not reyse sedicion as the Iewes had dooen, but reioyced also wondrefully.

[The texte.] ¶ And whan they were come vnto Ierusalem, they were receiued of the congregaciō, and of the apostles and elders, and they declared al thinges that God had dooen by them.

But whan Paule and Barnabas and their other companions were come to Hierusalem, they were ientely receiued of the congregacion whiche was there, and likewise of the apostles, and seniours, vnto whome being assembled together, they shewed all thinges, that God had wroughte by them among the Gentiles.

[The texte.] ¶Then arose vp certain of the secte of the Pharisees, which did beleue, saying that it was nedefull to circumcyse them, and to commaunde them to kepe the lawe of Moses. And than the apostles and elders came together, to reason of this matter.

Page [unnumbered]

And wheras the more parte of the multitude approued their doynge, there arose certaine of the Phariseis secte, that had been conuerted to the faythe: whiche were in this opinion,* that they thoughte that man coulde not obtayne saluacion by grace and fauour through the ghospell, vnlesse he kept the lawe. And therefore earnestlye resoned that no Gentiles ought to be made partakers of the ghospell, vnlesse they woulde before take vpon them the yoke of Moses lawe, whiche thing the Gentyles excedyngly abhorred. But the Pharis•is woulde be seen more earnest folowers of the lawe than others were. And therefore they, as doctours of the lawe, affirmed that those Gen|tyles, that were receyued to the faythe, ought to bee circumcised and that a streyght commaundement ought to bee geuen vnto them that they shoulde kepe Moses lawe, not vnderstanding y^e none brake the law more then <◇> as sticke so muche to the letter, and not to the meaning of the law. And what in this matter eftsones dissencion was moued (see howe perillous a thyng and how easye to set men together by the eares supersticion is) the Apostles and elders assembled together, to thentent that they mighte consulte and deuyse what was best to bee doen in this matier. For they beyng muche desyrus of their maysters auancement, and to wyne moe vnto him, feared les•e that many of the Gentyles myndes woulde be alienated and turned away from Christe, because they coulde not abyde the lawe. And againe, they thoughte it not expedient to geue a iuste cause to the Iewes to forsake the ghospell, as thoughe it were dysagreeyng from the holye lawe, forasmuche as they were so earnestlye rooted in the lawe, whyche they had receiued of theyr fore|fathers, and had at that tyme in great reuerence, that they mighte not so|dainly be plucked from it.

[The texte.] And when there was muche d•sputing, Peter arose vp, and saide vnto them: ye menne and brethren, ye know how that a good while ago, God did choose emōg vs, that y^e Gen|tiles by my mouth should heare y^e word of the gospel, and beleue. And god which know|eth the hertes, bare them witnesse, and gaue vnto them the holy ghost, euen as he did vn|to vs: and put no difference betwene vs and them, seying that with faith he purified their hertes. Now therefore, why tempte ye god, to put on the disciples neckes the yoke which neither our fathers, nor we are able to beare? But we beleue, that through the grace of y^e lorde Iesu Christ, we shalbe saued, as they do. Than all

the multitude was pleased, and gaue audience to Barnabas and Paule, whiche tolde what sygnes and wunders God had shewed emong the Gentiles by them.

Wherefore bothe parties beyng in earnest disputacion, and reasonyng, and bothe parties allegyng testimonies out of scriptures, and groundyng theyr argumentes vpon thesame, Peter arose vp and spake vnto them, in this wise. Brethren, wherefore call ye this matter into controuersy, or disputacion as though it were doubtfull, and as who sayth, that it were in mannes arbitre|ment to allowe or dysallowe that thing, that god hath already allowed. Your selues do knowe that fewe yeares since it chaunced me to haue the practyse of suche a lyke thing in Iewry, as ye finde fault withal emong all the Gentiles now. For whan ye likewyse grutched that Cornelius & his householde were Christened, I shewed vnto you all the whole matier, howe that I toke my iourney to Cesarea, not of myne owne heade, but by the commaundemente of God, to preache his ghospel to the Gentiles also, that they throughe faythe in hym, might obteyne saluacion. And where as they, that hearde me than preache the gossell, were vncircumcised, and free without bondage of Moses law, yet neuerthelesse god, (who estemeth not man of his apparel, or outwarde furniture, but of the inwarde affeccion of his herte, whiche he alone doeth

knowe:) gaue vs manyfest tokens that he approued theyr faythe, forasmuche as he, whiles they harkened vnto vs, powred on them his holy ghoste, yea so plentifully, that they spake diuerse languages, as well as we, and that also before they were christened, so that he put no dyfference, as concernynge the gracious fauour that cummeth by the gossell, betwene them whiche were not circumcised, and vs that are Iewes.

For their hertes be clensed through fayth, playnely declaring to vs that thys fauour doeth not consist in the power of the lawe to geue it vnto men, but in fayth, whiche maketh man acceptable in the syght of God. For God geueth not his holy spirite to the vncleane. And they had nothing els but euē a playne beliefe, whan the holy ghost came downe vpon them. Wherefore now seeyng that God hath expressed his mynde, and will, that the Gentiles shoulde bee relceyued to the ghospell, and shoulde bee partakers therof throughe onely faith without the burden of the lawe, why than dooe ye prouoke and tempte God, whiles that contrary to his will, ye go about to lay vpon the disciples neckes this so heauy a yoke of the lawe, whiche they were neuer hitherto vsed vnto: and the whiche neyther our forefathers,* nor yet we oure selues that wer borne vnder the lawe, coulde euer bee hable to beare? For whyche of vs all euer kepte the lawe as it oughte to bee kepte? Wherefore there remaineth no hope for vs to attayne vnto saluacion by kepyng of the lawe, but we truste to bee saued by the grace of oure Lorde

Iesus Christe, beeyng in this behalfe, no|thyng better then the Gentiles, vnto whome he willed thys gyft to bee frely communicate, and parted as he freely gaue it vnto vs also. By these woor|des of Peter the contencious disputacion betwene the Pharisees, and those that were of opinion contrarye, was ceassed. And so afterwarde the mul|titude quietly harde Barnabas and Paule, shewing by howe sondrye myra|cles, and woonders, whiche had by theyr handes bene wroughte amonge the Gentiles, God had witnessed that his will was, that the Gentyles shoulde bee made partakers of the ghospell, without kepeyng of the heauy burden of the lawe, accordyng as he had declared his mynde beefore to Peter, whan he was preachyng Christe in Cornelius house, by sendyng downe the holy goste vpon them.

[The texte.] ¶ And when they helde theyr peace, Iames answered, sayyng: Men and brethren, her|ken vnto me. Simeon tolde how god at the beginning did visit y^e Gentiles, to receiue of them a people in his name. And to this dooe agree the wordes of the prophetes, as it is written. After this I wil returne, and will buylde vp agayne the Tabernacle of Dauid whiche is fallen downe, and that whiche is fallen in decaye of it, wil I build again, & I wil set it vp, that the residue of men myght seke after the lorde, and also the Gentiles, v|pon whome my name is uained (saith the lord) which doeth al these thinges, knowē vn|to god are al these his workes frō the beginning of the world. Wherefore my sentēce is y[•] we trouble not them which from among the Gentiles▪ are turned to God: But that we write vnto them that they abstayn themselues from filthynes of ymages, and from for|nicacion, and from strangled, and from bloude. For Moses of olde tyme hathe in euerye citie them that preache him in the synagoges, whan he is read euery Sabboth day.

Whan they had ended their comunicacion, Iames whiche otherwyse was called Iames the iust, or Iames the good, and was commonlye named the brother of our lorde, to whom the apostles had than cōmitted chiefe autoritie, arose, and approued their sayynges, in this wise: Brethren, for asmuche as ye haue quietly heard the other that spake vnto you, I pray you heare me also,

Page [unnumbered]

whiles that I shew you my conceite, what I thinke best to bee doen in this matter. Symon Peter declared euen now that thinge whiche all we knowe to be very true, how that first it pleased god, whiche had great pitie vpon man|kynde,* seeyng in what distresse and extremitie of peryll and daunger to be lost the Gentyles were, and how they were all gyuen to worshyppinge of idols, to chose hym a people euen of those also, that semed to bee none of his people, a people that shoulde be well accepted with him, and call on

his name, as wel as we. And that same thinge whiche God begon by Peter, he hath enlarged by Paule and Barnabas. And what we heard was doen by them, the same long sence was prophecied and shewed afore by the prophetes that it shoulde come to passe: And amonge the reste of the sayde prophetes, Amos speaketh in the person of god, in this wyse: After this wyll I returne, and repayre the tabernacle of Daud, that is fallen in decaye, and I wyll buylde vp againe his ruines, and falles, and set them eftsons vp, that all men whiche are on lyue shall seke the lorde, and all gentiles that haue taken my name on them (sayeth the lorde) that doe accomplyshe these thinges. Whatsoever promyse god maketh he wyll vndoubtedly perfourme. For before the creacion of the worlde, he had appoynted, what he would doe from time to tyme. And whatsoever he hath ordeyned, muste nedes bee wondrefully wel doen. Nowe therefore seeing that we perceyue that it is come to passe, whiche he promysed, I thinke it not expedyent to resist the wyll of God nor to speake ought againste them that of heathen, are become wurshyppers of the true god: neyther yet to charge them with the obseruing of the lawe, forasmuche as faith through the gospel, is sufficient for the saluacion of all men. But let them onely haue this monicion, that for their sakes, whiche be weake in faythe, and can not yet bee perswaded that an Idoll is of no pryse, and that there is no dyfference beeltwene the fleashe that is sacrificed to Idolles, and any other fleashe that is solde in the market: and because of suche persons likewise as thinke whordome to be none offence, forasmuche as it is commonlye vsed and permitted with|out any punyshment appoynted by mans lawe, they abstayne from fylthinesse of Idolles: that is to say, that they neyther sacrifice to them, nor eate of that whiche is sacrificed, and that also they abstayne from whordome.

Againe because of certaine Iewes that be somewhat superstitious, and can not yet be perswaded, that all thinges are pure and clene vnto them that bee pure and clene theyr selues, let them abstayne from strangled beastes, and from bloude, not because these thinges pertaine any whit to the healthe of the soule, but because that charitie so prouoketh vs to doe, that for a tyme we beare with certayne of our brethren, whiche be weake, vntyll suche tyme that they maye attayne to more perfeccion, and in the meane time let euery manne beare one with an other, and so nouryshe concorde betwene you, doynge eche for other as louing brethren.

Neyther nede the Iewes to feare lest Moyses shoulde bee abrogate, or decay, for he hath certaine, and hath had this many yeres, that speake of hym in the Synagoges, where he customably is read euery sabboth day.

[The texte.] ¶ Than pleased it the Apostles and elders with the whole congregacion, to sende cho|sen men of theyr owne cumpany, to Antioche with Paule and Barnabas. They sent Iu|das (whose syrname was Barsabas) and Silas, whiche were chiefe men among the bre|thren, and gaue them letters in their handes, after this maner.

Whan Iames had this sayde, and euery man had allowed his saynges thapostles and seniours, and the whole congregacion, thought it expediente, that certayne shoulde be chosen oute of that noumbre, to goe wyth Paule and Barnabas to Antioche. And so they chose a couple that wer knownen to be men of good credite, thone was Iudas, whiche for hys godlye behaiouure was o|therwyse called by syrname the Iuste, and Silas, which both were accom|pted to bee of moste vpright liuyng among all thother brethren. To these they gaue certayne messages to doe, and deliuered them an epistle to carye, the tel|nour whereof was this.

[The texte.] ¶¶The Apostles, and elders and brethren, sende gretynge vnto the brethren which are of the Gentiles in Antioche, Siria, & Cilicia. For asmuche as we haue heard, that certaine whiche departed frō vs, haue troubled you with wordes, & encumbred your mindes, sailyng: ye must be circumcised, & kepe the law. To whom we gaue no such cōmaundement. We therfore thought it good, whē we wer cum together with one accorde, to send chosen men vnto you, with out welbeloued Barnabas & Paul, beyng men that haue ieoperded theyr liues for the name of our lord Iesus Christ: we haue sent therefore Iudas & Silas which shal also tel you the same thynges by mouth. For it semed good to y^e holy gost and to vs, to charge you with no more then these necessarie thinges: that is to say, that ye ab|steyne from thynges offered to ymages, & frō bloud, and from strangled, & from fornicat|tion. From which yf ye kepe your selues, ye shall do well. So fare ye well.

The Apostles and elders with the other brethren also, whiche of Iewes are becum christen men, sende gretyng vnto those of the Gentiles, whiche are conuerted to Christe, and are nowe abydyng in Antioche, Siria and Cilicia. Forasmuche as we vnderstande, that certayne of the Iewes which came from hence, as though they had bene sent of vs, haue troubled you, wheras before theyr cummyng, ye were quiet, and continued in vuitie together, lyuyng after the trade of ghospell, and forasmuche as the sayde persones so cummyng to you, haue peruerted your myndes with theyr newe doctrine, in that they wyl|led you to be circumcised and to kepe the lawe, where as we gaue them no such thyng in commission: we haue now thought good and expedient by the assem|blye of the whole conuocacion, that certaine amongst vs purposely chosen, shoulde be sent vnto you, with Paule and Barnabas, whome we, not without good cause, dooe fauour and greatly tendre, forasmuche as they haue auentu|red theyr lyues for the setting furthe of the name of our Lorde Iesus Christe. Wherefore we haue sent Iudas & Silas, men whō we know to bee very god|lye & faythfull, by whose reporte, ye maye certaynlye haue knowledge of those thynges that we wryte. The whole summe wherof is this that foloweth: It hath pleased the holy ghoste, and through his mocion vs all with one consent, not to burden

you with any more, then wyth these thinges which we thoughte very
nessarye to be obserued, that is to saye, fyrste that ye absteyne frome that
that is sacrificed to Idolles, leste that yf ye should eate of it, ye myght seme
to fauoure the same supersticion, whiche ye haue once renounced and
forsaken. Secondly that ye eate no beastes bloude, or any beast that is
strangled, which are vnlawfull meates and forbydden by the lawe. Fynally,
that ye absteyne from whoredome, whiche the Gentiles supposed to be
lawfull. If ye absteyne from these thynges, ye shall do well. And thus fare ye
well.

[The texte.] Whan they therfore were departed, they came to Antioche, and
gathered the multitude together, & delyuered the Epistle. Which whan they had
red: they reioysed of the consollacion. And Iudas & Silas beyng Prophetes,
exhorted the brethren w^t much preachynge and strengthened thē. And after
they had taried there a space, they were lette go in peace

Page [unnumbered]

of the brethrē vnto the Apostles. Notwithstanding it pleased Sylas, to abyde
there ◊◊ , but Iudas departed alone to Hierusalem: Paule and Barnabas
continued in Antioche, teaching and preaching the worde of the Lorde with
other manye.

After this done, they were dismissed with the letters and message: & whan
they came to Antioche, they delyuered the letters to the congregacion.
Which, whan they were in audience of them al rehearsed, the whole
multitude reioysed with great comforte, because the Apostles and elders,
and commons of Hie|rusalem, had vouchesafed by theyr authoritie to staye
theym in that opinion, whiche they had already conceyued in theyr myndes.
And than Iudas and Sylas hauyng the gyfte of expoundyng scriptures,
satisfyed euerye man in those thynges that were not namelye expressed in
the letters, accordyng to the commission of the Apostles. And as large they
exhorted the brethren and made them stedfaste in theyr mynde, wylllyng
them to contynue in that that they had begonne. And whan they had taryed
there a good sorte of dayes, they were di|missed of the brethren in peace,
and were permitted to returne vnto theym that hadde sente theym. And
forasmuche as Sylas thought it best to tarrye there, Iudas returned alone to
Hierusalem. In the meane space Paule also and Barnabas remayned at
Antioche, teaching indifferentlye bothe Iewes and also Gentiles, preaching
saluacion vnto euery manne to be obteyned, yf they woulde beleue the
Gospell, that is to saye, the worde of God.

[The texte.] ¶But after a certayne space, Paule sayde vnto Barnabas: Let vs go
agayne, and visite out brethren in euery citie where we haue shewed the

worde of y^e Lord, and see how they do. And Barnabas gaue coūsel to take with thē Iohn, whose sirname was Marke. But Paule would not take him vnto theyr cūpany, which departed frō thē at Pamphilia and went not w^t thē to the worke. And the contencion was so sharpe betwene them, that they departed asonder one from another, and so Barnabas toke Marke & sailed vnto Cipres. And Paule chose Silas, and departed, beyng cōmitted of the brethren vnto the grace of god. And he went through Syria and Cilicia, stablyshyng the congregacions. Thē came he to Derba & to Listra, cōmaunding them to kepe the preceptes of the apostles & elders.

And after a good space, Paule became carefull for the disciples, that he hadde lefte at Cypres, and in Pamphilia. Than he sayde vnto his cumpanion Barnabas: Let vs go visitte our brethren that be abrode in all cities, wheras we haue preached the woorde of God, and see how they do. Barnabas allow|ed hys sayinges,* but hys mynde was to haue Iohn, whiche otherwyse was called Marke, to go with them, whom they before had brought out with them whan they toke theyr iourney thytherwardes. In whiche matter Paule dissen|ted or disagreed from hym, thynkyng hym not mete to be receyued in parte of that businesse, seeyng that he before tyme of hys owne accorde, had forsaken them before they had finished that businesse, whiche they had taken in hande, and had sayled backe from Pamphilia to Antioche. And they were so earneste in disputing or reasonyng this matter, that where as none woulde gyue place to other, one departed from the company of the other. Not because that anye greuous displeasure was arysens betwene so greate apostles, but because that both contended to bryng to passe that they thought expedient for setting furth the Gospell. And we haue here example lefte vs, not streyght wayes to esteme euyl, whatsoeuer disagreeeth with our opinion. It is no matter to be of a dyl|uerse opinion, so that mennes myndes do agree in furtheryng the ghospell. And god also prouyded this, that by the dissencion of the Apostles, whan two chiefe capitaynes wer disseuered, the ghospell should sprede more at large, then

yf they had continued together in one companye, as they had done before. And then Barnabas taking Marke with him sailed into Cypres whiche was hys natie countreye.*

And Paule takyng to hym Sylas, (whiche, as god woulde, had remayned at Antioche, euen as it had bene for the nones and of a purpose, that Paule shoulde not be destitute of a sad man to beare him companye, and a manne that •as in good estimacion, beyng dimissed of the brethren, and committed to the grace of god,) toke his iourney whither euer he had any token of hope, that y^e gospel should haue increase. So he went ouer to Syria, and

Cilicia, wheras he hymselfe was borne, and echewhere stablyshinge the cumpanyes of suche disciples, as he before had gotten there, and encreasyng also the number of them, as his purpose before was, cōmaunded them to kepe those thinges that the apostles, and elders had decreed at Hierusalem, as concerning eschewinge the cūpany of such as were wurshyppers of Idolles, and eschewyng whore|dome, strangled beastes, and bloud, and that they were none otherwyse bound to kepe Moses lawe. Whan all these thinges were done in Cilicia he retur|ned againe to Derba, and after to Listres.

The .xvi. Chapter.

[The texte.] And beholde, a certaine disciple was there, named Timotheus, a womans sonne which was a lewesse, and beleued: but his father was a Greke. Of whom reported well, y^e bre|thren that were at Lystra and Iconium. Hym woulde Paule, that he should goo forth w^t him, and tooke, & circumcised him, because of the Iewes whiche wer in those quarters. For they all knewe, that his father was a Greke.

ANd beholde there was a certaine disciple, whose name agreed with his dedes, and was called Timothie, as a man woulde saye, in estimacion with God, who was borne of Parentes, that were of sondry sectes. For his mother beyng nowe a widowe, was a lewe borne, and had of late bene conuerted from the faythe and peruerse beliefe of the Iewes, vnto the true faith of Christe. And his father was a gentile. This Timothie for hys vertuous disposicion,* and lyuing, was muche spoken of among all the bre|thren that were at Listres, and also at Iconium. And so Paule desiring no|thyng more than by all meanes dayly to enlarge the boundes of the gospell, searched out in euery corner, suche as might serue his turne, euen as ambicilous kinges are accustomed to do, whiche beyng wholly gyuen to enlarge theyr dominions, care for nothyng more, then to get mete capitaynes, and rulers, to whome they may commit their affaires. But it is not sufficient for him that is captayne, or guyed in matters of the ghospell, to haue meane qualities, nor yet to be of an vpright behauioure, but he muste haue commendacion of all good men, leste that an euil name going on him, thoughe it be false, may hurte the furthering of the gospel. Wherefore Paule was desyrous to haue Timo|thie to beare him company in his iournies, because he was good, and estemed also of all good men, to bee good and vertuous. And whan he had obtained hym, to ioyne with hym, he circumcised him, not because he thought he myght

therby obteyne saluacion, whiche onely fayth coulde doe, but le•te the Iewes shoulde make any commocion, of whome there was no small noumber in those partes, he vouchesafed rather to suffer Timothie to lese a lytle piece of skinne. (which yf he had styll kepte,* he had not bene the better, nor yet the worse for lacke of it) then by occasion thereof, to turne away the Iewes myndes from the gospell, whose stubbrenesse he knewe well enough. The Gentiles were free from the burden of the lawe, by the decree that the apostles had made at Ieru|salem Paule beeyng present: And circumcision was a profession made to ob|serue the lawe, and as a token therof. But the Iewes were not yet openlye del|yuered from the yoke of the lawe, whiche ought by litle and lytle to be abolis|shed. Wherefore seeyng that it was euident by al tokens, that Timotheus mo|ther was a Iewe borne, and his father a paynym, by occasion whereof he had not been hytherto circumcised, Paule tyghte well perceyued that the Iewes woulde make sedicion yf they myght haue neuer so lytle a cause, and speciallie yf Timothie, whiche was halfe a Iewe borne, were not onely made pertaker of the gospell without circumcision, but also called to the office of a preacher. Wherefore Paule in those dayes did beare so muche with theym, hauyng euer respecte only to further the gospell, and to kepe men in quietnes, whiche had professed Christ the authour of all true peace.

[The texte.] As they went through the cities, they deliuered them the decrees for to kepe, that wer ordeyned of the apostles & elders, which were at Hierusalem. And so wer the congregalcions stablished in the fayth, and encreased in numbere dayly.

And not only thus did he, but whatsoeuer cities they wer that he wente by, he commaunded those that of heathen wer becum christen, to kepe those thyn|ges that had bene decreed by the apostles, and elders at Hierusalem: for the whyche purpose Iudas, and Syllas, had been sente before to Antioche, leste the Iewes should fynde any faulte therwith. And god furthered Paule in all hys businesse. For y^e congregacions of the disciples wer both establyshed in the fayth of the gospel, and dayly also augmēted, many persons beyng day by day conuerted to the fayth.

[The texte.] Whan they had gon throughout Phrigia, and the countreye of Galacia, and wer for|bydden of the holy ghost to preache the word in Asia, they came to Mysia, & soughte to go into Bi•hi•ia. But the spirit suffred them not. But whan they had goen through Mysia, they came downe to Etoada.

And whan they had trauayled ouer Phrygia, and Galacia, with greate profite in wynnyng many to the fayth, although thei were but a grosse, and a rude people, and were muche desyrous to take their iourneye towardses that

parte whiche is properly called Asia, the holy ghoste woulde not suffer theym to preache the gospell there. And this the secrete and priuie wyl of God, obeied they, forasmuche as it is not sitting that manne should withstand god. And so chaungeyng their entent, they turned to Mysia fast bordering vpon that cou|tre, which is properly called Asia. Thence they attempted to take their iour|ney towards Bithinia, turnyng theym northwarde. For that was a noble prouince of the Romaines, and therefore they hoped there to haue great auaū|tage. But the spirite of Iesus whiche was theyr guide, would not permit them to go thither, the cause why is vncertayne. Wherefore returnyng backe to|warde the weste, whan they had goen ouer Mysia, they came to Troas. That same is a cite of Phrigia, ioynyng nere vnto the sea, and otherwyse called Antiochia.

[The texte.]

Page lix

¶ And a vision appered to Paule in the night. There stode a man of Macedonia & prayed hym saying: cum into Macedonia, and help vs. After he had sene this vision, im|mediatly we prepared to go into Macedonia, beyng certified that y^e lord had called vs, to preache the gospel vnto them. Whē we loosed forth then from Troada, we came with a strayght course to Samothracia, and the next day to Naples, & from thēce to Philip|pos, which is y^e chief cite in the partes of Macedonia, & a free cite. We wer in that cite abydyng certayne dayes. And on y^e Sabboth dayes we went out of y^e cite besides a riuer where men wer wont to pray. And we sate downe, & spake vnto the women which resor|ted thither.

There had Paule a visiō in his slepe, which shewed him whither he should goe: The vision was this. There stode by hym a certayne man appareled lyke a man of Macedonia, which entreated hym, and sayde: Cum to Macedo|nia, and helpe vs. And he that so appered, was the Aungell that is defendout of that countrey. And as soone as Paule had sene that vision▪ whiche hadde once or twyse before bene forbydden by y^e holy gost to preache the ghospell, we that were his cumpanions, were very glad of it. For I also that wrote thys, was in that iourneye, and by and by we prouyded al thinges to take our iour|ney to Macedonia, beyng assured that God had called vs thither to preache the gospell vnto theym, the whiche we doubted not, but God woulde prospert them wel. And in thys wyse leauyng Troas, and aylyng by Chersonesus, we ariued at Samothrace the Yland, whiche is situate directly against Chracia. And from thence the nexte daye we came to Naples, whiche is a cite on the sea syde in the marches of Thracia, and Macedonia. And from thence to the cite Philippos, whiche is a free cite, and the first that ye come vnto, whan ye go from Naples. In this cite abode we

certaine dayes, lookynge for a good tyme and occasion to begynne the matter, wherfore we came. And on the sab|both daie we walked foorth of the citie, into a certayne place wythout y^e gates that was nere to a riuer, where as a greate multitude of the people together, did customably resorte & assemble for to make their praiers. And as we were there syttyng, our talke was vnto certayne wemen that wer come thyther, and we were preachyng vnto them Iesus of Nazareth.

[The texte.] ¶ And a certayne woman (named Lydia) a seller of purple, of the citie of Thyatira, whiche worshipped God gaue vs audyence. Whose herte the lorde opened, that she attē|ded vnto the thynges, whiche Paule spake. When she was baptised, & her houshold, she besought vs, saying: If ye thynke that I beleue on the lorde, cum into my house, and a|byde there: And she constrayned vs.

Emonge theym was one whiche was veraye deuout, whose name was Lidia, a seller of purple, and one that was borne in the citie Thyatira, whiche is a citie in Lidia. And emong all other that hearkened vnto Paules prea|chyng of Christe, god opened her herte diligently to heare those thynges that Paule taughte. And so after that she was Christened with all her housholde, she desyred Paule, and his companions, saying: If ye haue thought me one not vnworthye to be receyued by meane of baptisme, & your instruction, as a partaker of the ghospel, I pray you do so much also for me, as to cum into my house, and do it honour with youre presence, and take not me as an Ethnicke, as I was erewhiles, but take me as I am nowe, renewed by fayth of the gos|pell throughe your ministry. By these woordes she entreated the Apostles to tary as gestes at her house a good space. Here is an example for preachers, that they refuse not ientylnesse profered vnto theym, by those that are newlye conuerted to Christe, yf it be readely and instauntly profered, leste they seme

Page [unnumbered]

not to knowledge them for theyrs. And on the other syde, they ought not to preace on them, vntyll they be desyred, lest they seeme to craue rewardes for preaching the ghospel. But he that hathe receyued a spirituall or ghostely benefyte, ought earnestly to cause those that haue so doen for hym, to receyue at his handes againe corporall benefytes, yf they shall haue nede therof.

[The texte.] ¶ And it fortunēd as we went to prayer, a certayne damsell possessed with a spirite that prophecied, met vs, which brought her master and maystres, muche auauntage with propheciyng. The same folowed Paule and vs, and cryed, saying: these men are the ser|uauntes of the moste high God, whiche

shewe vnto vs the waye of saluacion. And this dyd she many dayes. But Paule not contented, turned aboute, and sayde to the spirite: I commaunde the in y^e name of Iesus Christ that thou cumme out of her. And he came out the same houre.

And it chaunced, as we wer goyng to praye, as our custome was, that a certayne damsell met vs, whiche had in her the spirit of the deuyll Pithon, whiche by propheciying and tellyng thinges before hand, gotte greate auaun|tage to her master and maystresse. She ouertakyng and folowyng Paule and vs, cryed saying: These me•ne are the seruauntes of the high god, whiche are cum to teache you the way• of saluacion. And where as she contynued thus dooyng many daies, Paule beeynge dyscontented, leste that he shoulde seme to knowlege that prayse whiche the wenche beeyng possessed with a dyuell, attri|buted vnto hym, turned to her, and sayed to the spirite: I commaunde the in the name of Iesus Christ that thou depart out of her. And the spirite lefte her immediately.

[The texte.] And whan her mayster and maystres, sawe that the hope of their gaynes was gone, they attacked Paule and Silas, and dreue them into the market place vnto the rewlars, and brought them to the officers, saying: These men trouble our citie, saying they are Iewes, and preache ordinaunces▪ whiche are not lawfull for vs to receiue, neyther to ob|serue seeyng that we are Romaines. And the people ranne againste theym, and the offy|ce•s rent their clothes, and commaunded theym to be beaten with roddes. And when they had beaten them sore, they caste them into pryson, commaundyng the iayler of the prison to kepe them diligently. Whiche whan he had receiued suche a commaundement, thrust them into the inner pryson, and made theyr feete fast in the stockes.

But the damsels maister and maystres, seyng that theyr baūtage was goen, toke Paul & Silas, & brought them violently into the market place before the chiefe of the citie, & there before the officers, accused theym, saying: These men whiche are cum hyther from sum straunge cuntrey, do trouble all the whole cytie: forasmuche as they beeyng Iewes borne, teache vs a newe relygion, and teache vs newe ordinaunces, whiche is not lawfull for vs to receyue, seelyng that we lyue accordyng to the lawes of the Romaines, whiche wyll not permitte ne suffer vs, neyther to receyue any straunge goddes, nor to practyse any newe kyndes of wurshyppyng the goddes. Upon these complayntes, the people there emōg whom the veray name of a Iewe was in great hatred, clus|tryng all in a cage together, made assaulte vpon the Apostles. And the offi|cers, to satysfye the people in their furye, cut a sondre theyr garmentes for wrathe, and commaunded them to be beaten with roddes. And beeyng not sa|tysfied with this punishment, whā they had laied many a sore stripe on them they caste them in pryson, commaundyng the iaylour to kepe them dyligent|ly. The iaylour whan they had so streyghtly

charged hym, for the better safe|garde, layed them beneathe in a lower pryson: and yet was not contented, but sette them faste in the stockes. This lucke had they at theyr fyrst entryng to

preache in Macedonie. Marke here that euermore either lucre, or ambicion, or els supersticion, letteth the furtheraunce of the ghospell. But whan the worlde moste cruelly rageth in persecucion of Christes members, than especially ap|pereth comforte from heauen.

[The texte.] At mydnyght Paule and Silas prayed, and lauded God. And the prysoners hearde them. And sadenly there was a great ert•quake, so that the foundation of the pryson was shakē, and immediately al the dores opened, and euery mannes bandes wer loosed. When the keper of the pryson waked out of his slepe, and sawe the pryson dores open, he drewe out his swearde and woulde haue kyllled hymselfe, supposing that the prysoners had bene fledde. But Paule cried w^t a loude voyce, saying: do thy selfe no harme, for we are all here.

About mydnyght Paule and Sylas, not passyng for theyr whyppynge, nor yet that they were cast into pryson, praied and song hymnes in the laude & prayse of God, thankyng hym, that he had vouchesaue to do theym beeyng hys seruauntes, suche honour, as to lette theym suffer these iniuries for hys name. And other, whiche were prysoners there, hearde theym meryly syngynge the prayse of God,* and of hys sonne Iesus Christe, and meruayled, that they in suche aduersitie coulde be so merye. And sodaynely came a greate yearthe|quake, insomuche that all the whole pryson was shaken euen the foundacyon and all, and all the doores of the pryson were open with the same, and all the prysoners gyues and other lyke bondes were loosed. The keper, at the greate noyse and tumblyng that was made, awaked: and whan he had starte foorth, and founde all the pryson doores wyde open, thynkyng vpon and verely imalgynyng that the prysoners were all gone, and hauyng in remembraunce the charge that he had of the officers, pulled out hys swearde and was aboute to kyll hymselfe, wyllyng rather to slaye hymselfe, then fyrste to suffer manye paynefull tormentes, and afterwarde at the hangmannes hande, whiche was execucioner of the towne, to suffer death. But Paule whiche laye beneth in the darke, seying hym about suche a dede, cryed out wyth a loude voyce, that al|though the man were astonied, yet he made hym hearken vnto hym, and sayde: Beware, holde thy handes, and hurt not thy selfe, for thou shalte haue no da|mage by vs. For we are all here, and not one of vs fled hence.

[The text.] ¶ Than he called for a lyght, and sprang in, and came trembling vnto Paule, and fel downe at the feete of Paul and Syllas, and brought them out, and sayd: Syrs what must I doe to be saued: And they sayd: beleue on the lorde Iesus, and thou shalt be saued, and thy housholde. And they preached vnto hym the woorde of the lorde, and to all that were in his house. And he toke them the same houre of the nyght, & washed their woundes, and was baptised, & al they of his householde streyghtway. And whan he had brought them in to hys house, he set meate before them, and ioyed, that he with all hys householde, be|leued on God.

Whan the keper heard these wordes, he came to himselfe againe, & commaū|ded lyght to be broughte: and seyng it to be so, & that the thyng was not done by any crafte of man▪ but by sum diuine power: consydering also wyth hym|selfe, howe that Paule had sene in the darke what he was about to do, and the cause therof, went downe into the lower pryson, and fel at Paules and Syllas feete. And regarding not the charge y^t was geuen him by the officers, brought them forth of pryson, into a more commodiouse place, & sayed: Maysters what must I do to be saued? Hys mynde was to exchaunge helth for helth. Hys en|tent was to saue theyr lyues and lykewyse he mynded to heare of theym howe he shoulde obteyne lyfe of his soule. Than they aunswered: Beleue in our lord Iesus, and thou shalt be saued with all thy householde. And there streyghte|wayes

Page [unnumbered]

he called theym all together, and the apostles preached vnto theym the doctrine of the ghospell. Thou mayest here see that no tyme, ne place is vnmete to preache or to heare the ghospel. For that same darke & stynkyng prison was as a churche to the apostles. They ceased not from syngyng hymnes thoughe it were mydnyght. By preachyng the gospel in pryson a vauntage was gotten to Christe. The pryson is here as a chayre to preache the ghospell in. And furth|with the keper beyng newly enstructed in the fayth, hastened to recompense or sumwhat to rewarde his enstructour. For he anone had them asyde, and was|shed cleane theyr woundes. The iaylour thought this to be hys duetie. And he hymselfe afterwarde with all his whole householde, had the woundes of theyr soules wasshed cleane awaye. After this so doen, he led thē into his own house where he dwelled the daye tyme, and gaue them meate to refreshe theyr bodies.

For after baptisme nexte was the communion of the table. And the keper of the pryson reioysed muche, that it had bene his chaunce to haue▪ in custodie suche prisoners, wherby both he and all the house had receiued the faith. These thynges were done in the night.

[The texte.] ¶ And whan it was daye, the officers sente the ministers, saying: let those men go: The keper of the prison tolde this saying to Paule: The officers haue sent worde to looce you. Now therfore, gete you hence, & go in peace. Than saied Paule vnto them: they haue bealten vs openly vncondemned, for all that we are Romaines, & haue caste vs into pryson, & now would they sende vs away pryuely? Nay verily, but let them cum themselves, and set vs out. When the ministers tolde these wordes vnto the officers, they feared whē they heard that they were Romaynes, they came & besought them, and brought them out, and desyred them, to departe out of the citie.

Whan it was daye the officers more diligently hauinge the matter in comunicacion, after they had weyed it well, sente the ministers to the keper, commaundyng hym to let Paule and Sylas departe at their owne lybertye. The keper hearyng thys tidinges, beyng glad as well for his owne parte, as for the apostles sakes, brought this woorde to Paule, that the officers had lycenced them to go at lybertie. Wherefore, (sayth the keper,) seyng it hath so well chaunced, go ye in goddes blessyng. But Paule of an earnest mynde, to make both his innocencie the better knowen, and to fynde occasion also to saue many, made answer vnto the messengers in this wise: * Forasmuche as they boaste themselues to be Cytezens of Rome, by theyr lawes it is forbidden to punishe any man, before he be hearde to pleade his cause, and lawfully conuicted of the same, this notwithstandinge they haue openly beaten vs beeyng Romaynes before we pleaded our matter, or were lawfully conuicted: and as though thys had been to lytle, they caste vs also, after that we had been sore beaten, into pryson. Nowe for their owne sauegarde, that they maye seme to haue done no|thyng, but that theyr office woulde beare them in, and that it maie be thoughte that we were guilty, they woulde haue vs priuily to cōuey our selues hence to y^t intent, that men myght suppose that we brake pryson and fled awaye. No, we wyll not so do, but let them cum themselues, and delyuer vs hence by the same ryght, that they cast vs in. The ministers told to the officers, what Paule had sayed.

Who hearyng that they were citizens of Rome, came themselues to Paul, and Silas, and desired them to pardone them, in that they had doen agaynst

the custome of the Romaine lawes, beeyng compelled by the commocion of the people, and bryngyng them honourablye out of the kepers house, they del|syred them, leste the people shoulde make any busynesse, to departe from theyr citie named Philippos.

[The texte.] And they went out of the pryson and entred into the house of Lydia, and whan they had sene the brethren, they comforted them, and so departed.

The Apostles were contente to accomplyshe their request, and whan they were out of pryson, they went into the house of Lydia, where they had been first hosted, which Lydia with all her whole householde, had before receyued the doctryne of the ghospell. And whan they had seen her, and the rest of y^e brethrē, they comforted them, rehearsyng vnto them what had chaunced in the nyghte whiles they were in prison, exhorting them to continue in that they had begon. This doen, they left Philippos the citie, and went another waye.

¶ The .xvii. Chapter.

[The texte.] ¶ As they made theyr iourney through Amphipolis, and Appollonia, they came to Thessalonica, where was a synagoge of y^elewes. And Paule as his manier was, wente in vnto them, and three Sabboth daies declared out of the scriptures vnto them, opening and alleagyng, y^t Christ must nedes haue suffered, and aryse vp agayne from death, & that thys Iesus was Chryst, whom (fayed he) I preache vnto you. And some of theym bele|ued, and came and cōpanyed with Paule and Sylas, and of the deuoute Grekes a great multitude, and of the chiefe women, not a fewe.

A Nd passyng by Amphipolis and Apollonia, both Cities of Macedonie, they came to Thessalonica, whiche is the chiefe and head Citie in Macedonie. Where (because it was a noble cytye) was a Synagoge of Iewes, and ther|fore hoped they to haue there great encrease. Wherefore Paule (as he customably vsed to do) entred with the mul|titude in to the Sinagoge, & thre sabbath dayes reaso|ned he with them, allegyng for his parte, Prophecies out of the scriptures, & expoundyng the harde meanynges of figures, cityng testi|monies out of the lawe, and conferryng these sayinges together with the actes that were past, he shewed howe that it was the wyll of God, that Christ should in that wyse suffre for the worlde, and aryse agayne frō death to lyfe. And for|asmuche as all Prophecies that were spoken afore of Messias commyng, & all those thynges that were shadowed vnder figures, did agree in Iesus of Na|zareth, he affyrmeth in his teachings that the Iewes should looke for none o|ther Messias, but only the same that he preached vnto them, which was Christ. Whan Paule had reasoned this matter in the Sinagoge, certayne of the Ie|wes beleued & ioyned themselues with Paule and Silas, and besides these, a great number of the Gentyles that feared God, were conuerted to the faythe, and •mong other, dyuers wurshipfull women of the chiefe of that citie.

[The texte.] ¶ But the Iewes whiche beleued not, had indignacion, and toke vnto them euill men whiche were vagaboundes: & gathered to them a companie, & set all the Citie on a roare and made a saute vnto the house of Iason, & sought to bryng them out to the people. But whan as they founde them not, they drue Iason, and certayne brethrē vnto the heades of the cytie, crying: these that trouble the worlde, are come yther also, whome Iason hath receiued priuily: And these all dooe contrary to the decrees of Cesar, affyrmynge

Page [unnumbered]

another kyng, one Iesus. And they troubled the people, and the officers of the citie, whē they heard these thynges. And whan they were sufficiently aunswered of Iason, and of the others, they let them go.

On the other parte, certayne Iewes beeyng ouermuche wedded to Moy|ses lawe, whiche Paule sometyme had earnestly fauoured, beyng of a zelemo|ued, and ioynyng themselues with a certayne nombre of naughty vagaboun|des, whom they had made of theyr parte (for of suche fellowes haue they that be authours of any commocion, nede of) and gatheryng to them a great com|panye besydes, reysed vp the cytye. And sediciously commyng to the house of Iason, woulde haue brought Paule and Syllas furth before the people. But forasmuche as they entryng in to the house, founde not them that they sought for, they brought Iason hymselfe, and with hym certayne other discyples, be|fore the gouernours of the cytye, crying alowde (for so had they before tyme serued Christe) and sayed: These felowes that alreadye haue troubled all the worlde, are now cumme hither lykewyse to trouble vs. And Iason knowyng them to be suche felowes, receyued them into his house.

But all those that goe about any suche matters, or lodge such as go about the same, doe agaynste Cesars actes, forasmuche as they saye, that there is an other kyng, besydes Cesar. For they preache of one Iesus, that was a good whyles since, doen and nayled vpon the crosse by Cesars deputie, because he affyrmed hymselfe to be kyng of the Iewes. Marke howe they here abuse the name and authoritie of Cesar, agaynste the ghospell. Whan the people and rewlars of the cytye hearde these woordes, they were muche moued ther|wyth, euen as Pylate before in lyke manier was moued agaynst Christ.

For than cried the vnhappy Iewes: we haue none other kynge besydes Ce|sar: and agayne: * If thou let hym goe, thou arte not Cesars frende: and yet agayne: Whosoeuer maketh hymselfe a kyng, withstandeth Cesar. On the other parte, the true Iewes thus doe crye: We haue none other kyng but onely Iesus of Nazareth: and agayne, whosoeuer conformeth hymselfe to fol|lowe Cesar, is not Christes frende. For he onely is kynge ouer all the

worlde. But after that Iason and the other brethren had alleaged a lawfull excuse, the officers let them goe.

[The texte.] ¶ And the brethren immediatly sent away Paule & Sylas by nyght, vnto Berea. Which whan they were cum thyther, they entred into the Sinagoge of the Iewes. These were the noblest of byrthe emong them of Thessalonica, whiche receyued the word with al dilligence of mynde, and serached the scripture dayly, whither those thinges were euen so. And many of them beleued, also of worshypfull women which were Grekes, and of men not a fewe. When the Iewes of Thessalonica had knowledge that the word of god was preached of Paule at Berea, they came, and moued the people there.

But whan the brethren perceyued that throughe displeasure and malyce Paul and Silas were lyke to be in daungier, they with spede, conuaied them out pryuely in the nyght season to Berea▪ whiche is a citie in Macedonia, not far from Pella, wheras Alexander the greate was borne. In thys wyse, the euangelicall captaynes flye, but so that they neuerthelesse fyght styll. For as soone as they came to Berea, they entred into the Synagoge, nothyng afrayled for all so many sedicions that the Iewes had raysed agaynste them. But these were more gentyll, than the others that were at Thessalonica. For they

receyued the doctrine of the ghospell veray readely, euery daye searchyng the scriptures diligently,* that they myght see howe those thynges that they had learned by thapostles instruction, agreed with the Prophecies, and figures of the lawe. And so were many of the Citizens of Berea, conuerted to the faythe, not Iewes onely, but also dyuerse wourshipfull women that were Grekes borne, and a greate noumber of men besydes. But whan the Iewes that were at Thessalonica, whiche had made a commocyon there, heard that the ghospel was preached at Berea by Paule, whome they had dryuen from them, they tooke their iourneye thither, and as they before had doen, so eftsones they stir|red vp the multytude there also against the Apostles.

[The texte.] And than immediatly the brethren sent awaie Paule to gooe to the sea syde: But Syllas and Timotheus abode there styl. And they that guided Paule, brought hym vnto A|thens, and receiued a commaundement vnto Silas and Timotheus, for to cumme to him with spede, and came theyr waye.

And what time the brethren perceyued that daungier was yf the Apo|stles had taryed, they immediatly sent forthe Paule, whome they thoughte to be

moste in daunger, to goo & take the sea, whiche is not far from Berea. And Silas & Timothie remayned at Berea. Than the brethren that had brought Paule thither, taking shyping with him, broughte hym as farre as Athens. There they left Paul, & returned to Berea, hauing message frō him to Silas and Timothie, y^t they should folow after as sone as they might conueniently.

[The texte.] Whyles Paule wayted for them at Athens, his spirite was moued in him whan he sawe the citie geuen to worshipping of Images. Then dysputed he in the Synagoge w^t the Iewes, & with y^e deuout persones, & in the market dayly with them y^t came vnto hym by chaūce. Certaine Philosophers of the Epicures & of y^e Stoickes, disputed with him.

There Paule though he wer left alone & without companions, yet seeyng so noble a citie as that was and so full of learned men, wholly and vtterly ge|uen to worshipping of idols, waxed hote in spirite, in so muche that he coude not abyde the cummyng of his felowes, but entred into the sinagoge, and ther disputed with the Iewes, and other deuout persons. And besydes that also, he reasoned in the market place with all that came vnto him, whether they were Iewes, or els Grekes. Among whome were some Philosophers, of Epicures secte, some Stoickes, betwene whō was great diuersitie of opinions. For thei that were of Epicures sect mesuring the felicitie of mā by pleasure, thinke that either there be no gods, or if there be any, that they nothing regarde the lyfe of man. The Stoickes besides other straung opinions, dooe sette and esteme the felicitie of man by the stedfast qualities of the soule, whiche felicitie they call vertue or honestie. These men disputed with Paule, as he had bene a Philoso|pher that were a begynner of some newe secte.

[The texte.] And some there were that saide: what wyll this babler saye? Others sayde: he see|meth to be a tydynges bringer of newe deuyls, because he preached vnto them Iesus, and the resurreccion. And they tooke hym and brought hym into the strete of Mars, saying: may we not knowe what this new doctrine wherof thou speakest, is? For thou bryngest straunge tydynges to our eares. We woulde knowe therfore, what these thinges meane. For all the Athenians & straungiers whiche were there, gaue them selves to nothing els, but eyther to tel or to heare some newe thing.

But after that Paule had taught them the euangelycal Philosophie, whiche farre dysagreed from the Philosophers opinyons, some sayde in moc|kage: What is it that this pratelyng felowe sayeth? For by this reprochelfull worde *spermologus*, the Grekes meaned a iangler, and a foolyshe talker

of vayne wordes, and a pratler: for the heauenly wisdomed semed vnto theym foolyshenesse.* And others there were that sayde: He semeth to bryng in some newe kynde of gods, because that he preached vnto them that Iesus was the true sauour, and the sonne of God, and that the dead in tyme to cum shoulde aryse agayne. For they of Athens, accordyng as they had bene instructed of Plato, called the gods children, gods, whome they supposed to haue bodyes whiche shoulde continue for euer. Wherefore, inasmuche as whiles they were in the market place, they had diuerse opinions of Paule, they thought it beste to leade him aside in to a strete, whiche is called Mars strete. The strete is a place in Athens of muche resorte of people, by reason that there they did sit on matters of lyfe and death in the nyght season. And that place was meete for that kynde of disputacion, whiche profered saluacion to theym that beleued therein, and death to the vnfaythfull. For they sayde: Maye a manne learne of the what newe kynde of doctrine this is, that thou speakest of? For where as all kyndes of Philosophie are treated of amongeste vs, yet thou shewest vs newes, and such as we neuer hearde of yet: we are therefore desyrous to heare the more at large, to what ende these thinges maye growe, that thou speakeste of, or what they meane. And for asmuche as that citie was namely among all the cities of Grece, moste exercised in all kyndes of learnyng, and gyuen to eloquence, by occasion wherof, many resorted thither out of all partes of the worlde, to be studentes there, bothe the citizens of Athens, and other straungiers that wer continuing there, did nothyng els, but either harken for newes, or els tell some newes: and that more for theyr pleasure, then that they desyred by knowlege of matiers, to be the better experte. But god that is desirouse of mannes healthe, as fyshers and hunters doe inuent all meanes to get their praye, so taketh euery man by occasyon of those thynges, that he is moste dellyted with all.

[The texte.] ¶ Paul stode in the middes of Mars strete, and said: ye men of Athens, I perceiue that in all thynges ye are so superstitious. For as I passed by, and behelde the maner how ye wurshyp your goddes, I founde an alter wherin was written: vnto the vnknownen God. Whom ye than ignorauntly wurshyp hym shewe I vnto you: God that made the world and all that are in it (seeying that he is lorde of heauen and yearth) dwelleth not in temples made with handes, neyther is wurshypped with mens handes, as though he neded of any thyng, seeying he hymselfe geueth lyfe and breath to al men euery where, and hath made of one bloud all nations of men, for to dwel on al the face of the yearth. And hath appoynted before howe longe time, and also the endes of theyr inhabitation, that they shoulde seke god, if they myght fele and fynde him, though he be not farre from euery one of vs. For in him we lyue, we moue, and we haue our being, as certaine of your own Poetes sayd. For we are also hys generacion. Forasmuche than as we are the generation of God, we ought not to thinke that the Godhed is lyke vnto golde, siluer, or stone, grauen by crafte or ymaginacion of man.

Wherefore Paule that knewe howe to behaue himselfe emonge all sortes of men, and to frame his eloquence to all mennes capacities, nowe beeyng in the myddes of Mars strete, as it were in a stage to playe his parte alone, hauing aboute hym a great multitude, spake vnto them in thys wyse: Ye men of A|thens, although this citie flourysheth more thē any other in learnyng & know|lege, yet I perceyue that ye, as concerning your trade in relygion, are veraye superstitious, where as true religion in dede, is the chief parte of Phylolos|phye. For as I walked about, desirous to knowe the customes and ordre of your citie, markyng those thīges y^t ye haue in honoure and do wurshyp, emōg

all other thynges, I espied a certayne alter, whiche in the title that was gra|ued on it, made mencion of an vnknownen God. Wherefore they are deceiued, that say that I bryng in newe and straunge goddes,* but I rather preach him vnto you, yea euen the veray same vnknownen God whome ye wurshyp, for it appeared by the title on the aulter, that ye knowe not what he is, so that you maye heareafter reuerently worshyp hym, whan ye know hym, whom ye haue hytherto as vnknownen, worshypped wyth supersticion. Whiche God foras|muche as he is an infinite mynde, moste pure, present euery where, and yet af|ter that sorte, that he is contayned in no one certeyne place, ought not to be be|leued to dwell in temples of mannes handyworke, or in ymages made by any crafte of man:* neither is he dewly wurshipped with the sacrifice of beastes, as thoughe that eyther he lacked, or els were delited with any thyng that is doen by mannes handes, and cummeth of hys owne brayne. For where as he is in|finite in hymselfe, and able to doe all thynges that shall please him beyng allso moste blessed, and that naturally, so that he can neyther be hurted by anye malice of manne, nor yet be holpen by any seruyce that manne can doe, yet for somuche as he is pryncipally best, and moste bountifull and beneficial, he created and made thys worlde maruaylously for mannes cause: and ordeyned for his vse, all thynges that are conteyned in thesame.

Wherfore althoughe that he be the founder, lorde, and gouernoure as well of heauen and yearthe, as of all thynges in theym contayned, yet of all these thynges, taketh he hymselfe no fruicion, for because that he by reason of hys eternall felicitie, and blysse, hath no nede of any externall or outward goodnes to the augmentacion of hys perfectnesse, but thys worlde hath he lefte vs, as his worke to muse and maruayle at, that mortall menne lyuyng therin, myght perceyue by so wonderfull a woorke, the power, wysedome, and goodnesse, of the maker of it, and hauyng therby once knowlege of hym, shoulde loue hym, and with greate reuerence wurshyp hym, by whose benefite they haue the frui|cion of so many commodities.

Now yf he be aboue this frame of the worlde, and hathe nede of none of those thynges that he hathe made, howe muche lesse maye it bee thought that he is deltyed with temples, with Images, or els with the sauoure of burned offe|rynges. But for asmuche as he is a substaunce without body, he ought to be wurshipped with puritie of y^e mynd: neither loketh he for the slaughter of oxen or shepe, that endoweth all thynges with lyfe, and gyueth to all that breathe, both theyr lyfe and their breath. * For he made all kyndes of beastes, and they liue al by him continuyng and multiplying euery one their owne kynde from tyme to tyme by generation. But all mankynde made he of one man, to haue the rewle ouer all these beastes, and to dwell in all partes of the worlde, and hathe lymitted and appoincted euery man a determinate space to lyue, whiche no manne can for himselfe prolong: and hath lykewyse appoyncted euery na|tion, certayne partes of the yearthe to inhabite, for they are deceyued, that sup|pose the world, whiche god himselfe made, not to be rewled by hym, but that eche thing is at all aduentures, and without any consideracyon, vnaduisedly brought forth, & for no purpose, where as in dede there is nothyng doen in the worlde, be it great or small, but it cummeth by the prouidence of him that crea|ted the worlde.

And because that the wytte of man cannot conceyue hym as he naturally is

Page [unnumbered]

in dede, by reason of grossenes of the body, he endowed menne with reason, that by one thinge they maye vnderstande an other, that is to saye, thinges that cannot be seene by those that are seene, and generall thynges by the par|ticuler, eternall by those that laste but for a tyme: and suche thynges as by the mynde, reason, and spirite, onely maye be ymagined, by those that be open to the senses of the body, and set him in the middes of all thinges, as in a stage to serche out the creatore and maker of all thinges by meane of his creatures whiche maye eyther be seene, felte, or otherwyse perceyued, by suche commo|dities as dooe ensue to manne therof: and that like as blind menne by feling, sumtyme fynde that out, whiche they can not see, so they consydering howe wonderfully all thinges were made, myght cumme to summe knowledge of god, whome to haue true knowlege of, is the highest felycitie that manne can haue. And yet we shall not nede to seeke for god in foreyne thinges, for we may fynde hym in our selues, yf euery manne wyll looke on hymselfe, and marke in hymselfe the myghty wysdome, and goodnesse of his maker. For where as god hath shewed vnto vs certayne tokēs of his godhed, in the heauenly balles and circles aboue, and on the yearthe beneth in the sea, and in all lyuing crea|tures on the yearthe, yet hath he wrought in none of theym more wonderfullly, than in manne.

But yf any man be of such grosse wyt and capacitie, that he cannot attayne to the knowlege of the mouyng of the starres, in the skye aboue, or of the ebbing and flowyng of the sea, how water shoulde fyrste spryng, howe ryuers shoulde styl euermore continue runnyng, and briefly the priuie and secrete causes of o|ther lyke thinges,* he nede not loke far, for he maye see god in euery man. For by hym all we dooe lyue, we moue, and we haue our beeyng, and there is none other that we are dettours vnto for that we bee any thyng at all, but only he, that created this worlde of nothyng: and his benefyte it is, and none others, that we haue lyfe,* whiche we muste sone forgoe and leaue, yf he leaue vs: and we ought to thanke none other, that the members and partes of this lyuely body dothe eche of them his dutie, the iyes see, the legges goe, and the handes worke. It is euident than that god is in euery one of vs, that he woorketh in vs, as a worke man woulde by a toole, that he hymselfe hath made. And man expresseth god, not onely as the woorke expresseth the woorkeman, but as the chylde doeth resemble his father or mother, by a certaine lykenesse and symylytude of fauour or complexyon. For so doeth the holy scriptures teache vs, that God made Adam (whiche was the firste manne, of whome all men came) a body of moyste cley, wherein he shoulde be lyke vnto other bestes, but with his owne mouthe breathed he into the same yearthen Image, parte of his hea|uenly breathe, whereby we might more nere resemble god our father. And for because the natures bee sumwhat lyke, we shoulde more easily attaine vn|to the knowledge of hym: whiche propertie he gaue to none other creatures on yearthe lyuyng. Thinke not ye this thyng vnylike to a thyng of trueth, for some of youre owne countrey menne that were poetes haue affirmed the same, that I alleged out of the scriptures, and emonge other, Aratus sayleth the same in his woorke called Phenomena, in halfe a verse, in thys wyse: We all cumme of hys lynage. It is no matter thoughe he speake this of Iul|piter, for in that, that he called Iupiter the chiefe and highest god, he thought hym withall to be the father of all lyuyng thynges, but especially of menne,

Wherefore seeyng that we are of the lynage of God, by symylytude of our mynde, whiche he hathe geuen vs, we haue an euyl opinion of oure father, yf that where as we be accounted menne for that parte in vs, whiche we cannot see, (the whiche is reason,) we wyl thynke hym to be lyke an Image of golde, syluer, woode or stone grauen by wytte of manne. For what is a greater in|conuenience, or more agaynste reason, then that manne, (who thoughe he be somewhat kynne to God hys heauenly father, yet for all that is nothyng lesse then God,) shoulde be hable to make any Image with hys handes, that can haue in it the power and vertue of God? Reason woulde that the same thyng whiche is wurshypped as God, shoulde be more excellent, then he that geueth wurshyppe vnto it. Nowe howe diuerse wayes doeth man passe an Image, whiche he doeth wurshyppe as it were god?

First of al thys shape of his body, man hathe receyued of God, besydes and furthermore dooeth he breath, he ly|ueth, he moueth, and worketh. Finally by agilitie and quicknesse of the minde, he beareth in hym a certayne resemblaūce of god the father. But in an Image there is no suche mattier. Wherefore yf it bee to goddes greate dishonour yf we wurshyp a mortall manne for god, howe muche more than doeth it disagre with the true honoure of God to wurshyppe an Image made of tymber, as it plased y^e artificer to make him: of which tymber, yf he had bene so disposed, he myght haue made a benche, or a fourme to sit on, whiche thinge is not onelye nothyng lyke god, (who hath no body) but also, besydes the outward shape of the body, hath nothyng lyke a manne, no, not one iote of that parte, whereby manne is lyke vnto god.

[The texte.] ¶ And the tyme of this ignoraunce, God regarded not. But nowe byddeth all men eue|ry where repent, because he hath appoynted a day, in the which he will iudge the worlde with rightwisenes, by that man, by whō he had appoynted, and hath offered faith to all men, after that he had raysed hym from death.

Whiche reprochefull iniury though it be haynous before God, yet he of his greate fauoure and loue that he beareth to man, hath not reuenged himselfe, but hytherto hath wynted at mans ignoraunce, vntyll the tyme was cumme that he had determyned to open hymselfe to all men, and to caste cleane away all darke and blynde errors, which menne haue so long bene conuersant in. Whiche tyme is now present, wherin he monisheth all mē to leaue their old er|rours, and turne to him. For hys wyl is that those y^t repent, shal haue forgiue|nesse, whiche they that wil be stubberne, shal not in time to cū, haue: for because he hath appoynted a daye,* whan he will iudge the whole worlde, and that with a iuste and streight iudgement, which no man shal escape. And therefore he sen|deth his messangers to warne men, lest any man myght pretende ygnoraunce in these thinges for his excuse, & profereth remysion of synne to them that wil repent, lest any should say that god were not merciful. For both these purposes chose he Iesus of Nazareth an excellent person, whom he sente into the worlde for this cause, that al men by his meanes, might be conuerted to wurshyp the true god: and hathe geuen him power to iudge the vnfaythfull, and such that wyll resyste thys doctrine. And this is he whome he promysed by the mouthes of his prophetes many yeres past, that he shoulde cum to bee bothe a saluour and also a iudge. And loke what he promised, he hath hitherto perfourmed ve|ry certainly. For he was so borne, so taught, euē so troubled with vexaciō, and so slayne: and in conclusion, so arose he frome deathe to lyfe, as it was before

prophecied that he shoulde. And there is no doubte, but that he will as surelye perfourme all other thinges that remayne behynde.

[The texte.] ¶Whan they heard of the resurreccion from death, sum mocked, and other sayd: we wil heare y^e agayne of this matter. And so Paul departed frō among thē: Howbeit certaine men cleued vnto him, and beleued: among y^e which was Dionisius a Senatour, & a wo|man named Damaris, and other with them.

Whyles Paul spake these woordes, certayne that stode by, gyuyng good eare to all other thynges that were spoken, whan they had hearde men|cion made of arysyng from death to life, they mocked at it, as an vnlyke thing and a thyng that were not to be beleued, because that no Philosopher had hol|den any suche opinion before, though there were summe, whiche sayed that the soules remayned on lyue after the death of the body, and sum other also whych sayed that the soules entred out of one bodye into an other. But others that were not of so rashe a iudgement, sayed: We wyl heare the agayne an o|ther tyme of this same matter. And in this maner Paule dimissed that coum|pany. Yet sum ther wer among them, that wer perswaded, and ioyned themself|ues with Paule: emong whom was Dionisius a Senatour which afterward was bishop at Athens, instituted by Paule, & a certayne woman whose name was Damatis, and besydes these dyuerse others.

The .xviii. Chapter.

[The texte.] After this Paule departed from Athens, and came to Corinthe, and found a certaine Iewe named Aquila, borne in Pontus, lately cū frō Italy w^t his wife Priscilla (because that y^e Emperoure Claudius had commaunded al y^e Iewes to depart frō Rome) and he drewe vnto them, because he was of the same craft, he abode with thē, & wrought: theyr craft was to make tentes. And he preached in y^e Synagoge euery Saboth daye (settynge forth in the meane whyle the name of the Lorde Iesus) and exhorted the Iewes and the Gentyles.

Whan Paule had gotten thus muche gaynes (litle and slender though it were) of encreasyng and auauncyng the ghospel of Christe at Athens, a cytye of very corrupte manners, he wente thence to Corinthe whiche is the chieftest marte towne in all Grece: and as it was the welthiest, so was it by reason of ryot, incontinenzie, and pryde, very vicious. There he by chaunce met with a man whose name was Aquila, which obserued the Iewes religion, but was borne in Pontus, whiche Pontus, is a part of the lesse

Asia, bendyng towardes the North. This person, as God would, was cum thyther but of late afore from Italye, w^t his wife Priscilla, forbecause that the Emperour Clau|dius had cōmaūded al Iewes y^t were in Rome, (as there wer a great number) to auoyde the citie. And because these wer of the same crafte that Paule was, he lodged in one house togyther with them, (for he would not be alone,) labou|ryng, as they dyd, wyth hys handes, leste he shoulde burthen any manne. And theyr crafte was to sowe together skynnes to make tentes wythall.

And lyke as Peter was not ashamed to returne to hys crafte of fyshyng, as often as nede compelled him, so the greate Apostle Paule, whiche valiauntlye had sustayned and borne manye stormes for Christes sake, was nothyng ashamed to take in hande agayne sowyng of skynnes, whiche for to further the Gospell, he had for a tyme layed asyde. Yet in thys meane whyle ceased

Page lxvi

not he to preache the gospel, disputing in the sinagoge euery sabboth day both with the Iewes and also with the Gentiles.

When Syllas and Timotheus were come from Macedonia, Paule was constrayned by the spirit, to testifie to y^e Iewes y^e Iesus was very Christ. And when they sayd contrary, and blasphemed, he spoke his •ayment, & sayd vnto them, your blode be vpon youre owne heades, frō henceforth wyl I go blamelesse vnto the Gentiles. And he departed thence, & entred into a certayne mans house, named Iustus, a wurshipper of god, whose house ioylned hard to the Synagoge. Howbeit, one Cryspus y^e chiefe ruler of the sinagoge, beleued •n the lorde with all his householde, & mauye of the Corinthians when they gaue audy|lence, beleued, and were baptised.

In the meane season Syllas and Timothee, whome Paule willed to folowe him to Athens, came frome Macedonie. This dooen, Paule, because he was muche sorie that he had dooen veary lytle good there, was constrayned by the spirite neuerthelesse, to preache yet dilygentlye Iesus of Nazareth to the Iewes, af•yrmyng that he was Messias, whome the Prophetes hadde be|fore promysed, that throughe hym onelye and none other, man shoulde ob|tayne saluacion. But whan they clamoured agaynste hym, yea in so much that they were not afrayde blasphemouslye and slaunderously to speake agaynste Iesus and Paule, he hauyng in remembraunce what the gospell in that case woulde hym to doe, shooke his lappe, as who shoulde saye, that he cast in their teeth that he had freely brought vnto them the message of saluacion, whiche they ought to haue ioyfully receyued, and sayed vnto

them: If you had rather perishe then to be saued, stande ye to your owne harme, for asmuche as ye are the occasion of your owne death. For seeyng that I haue doen my duetye, the fault cannot be layed to me. Wherefore I wyll hereafter go to the Gentiles ac|cordyng as the lorde commaunded vs. And in this wyse he, withdrawyng • himselfe from the cumpany of the Iewes, entred into the house of a certayn • man named Titus, and Iustus by syrname, a man that was well dysposed, who dwelte harde by the Synagoge. Than Crispus whiche was chiefe of the Sinagoge, by reason that he dwelled nere, beleued in the Lorde with all hys whole householde: and diuerse others of the Corinthians after they had heard Paule, beleued, and were christened.

[The texte.] ¶ Than spake the lord to Paule in the night by a vision: be not afrayed, but speake, and holde not thy peace: for I am with the, & no man shall inuade thee that shall hurte thee. For I haue muche people in this citie. And he contynued the • e a yeaere & syxe monethes, and taught them the worde of God.

But whan Paul had there neyther, not profited so muche as his moste gre|die desyre and dilygente sekyng was, by reason that the Iewes didde stiffely • barke agaynste hym, and he had in hys mynde purposed to leaue Corinthus, the Lorde stayed hys wauerynge mynde, apperyng to hym in hys sleepe in a vision, and saying: let not the stubbernesse of the Iewes feare thee, neyther kepe thou close the doctrine of the ghospell for theyr cause: for thou muste not more regarde the inuincible malice of a fewe, then the health of many. Wher|fore continue boldly in preachyng the gospell, and put thy truste in me, and I shall reskewe and defende the agaynste theym, be they neuer so manye. And n • man shall set handes on thee to vexen or trouble thee, for I wyll be thy defen|doure.

Page [unnumbered]

Wherefore departe not hence, for in this citie (thoughe it bee vicious) there is a greate numbere of people whiche I haue already appointed to lyfe e|uerlastyng. Whan Paul hearde this, he leauyng and forsaking his own pur|pose and determynacion, whiche was but of mannes deuise, and obeyng the counsell of God, continued at Corinthe a yeaere and an halfe, constantly and frankly preaching the ghospell.

[The texte.] ¶ Whan Gallio was reuler of the cuntrey of Achaia, the Iewes made an insurreccion with one accorde against Paul, & brought him to the iudgement seat, saying: this fellow coūselleth men to wurshyp God contrary to y • law. And now whan Paul was aboute to open his mouth, Gallio sayd vnto the Iewes: yf it were a matter of wrong, or an euyll dede (O ye Iewes) reason would that I

shuld heare you: but if it be a questiō of wordes or of names, or of your law, loke ye to it your selues. For I wil be no iudge of such mat|ters, & he draue them from y• seat. Than all the Grekes toke Sosthenes the chiefe rew|ler of y• Synagoge, & smote hym before y•iudges seat. And Gallio cared for none of those thynges.

And whereas one Gallio beyng proconsull, that is to saye the lorde deputie there, dyd in those dayes rule the realme of Achaia vnder Ceasar the Em|peroure, within whiche countreye the sayed citie of Corinthe is situate, the Iewes whiche had made conspiracie agaynst Paule, and a cōmocion among the people, drewe hym before the place of iudgement where the lorde deputie sate, accusyng hym, and saying: This man contrarie to Moyses lawe, counse|leth men to wurshyp God after a newe sorte, and bryngeth in newe trades of religion. Whiche complaynte whan Paul openyng his mouthe was about to make answe|re vnto, Gallio perceyuyng by the accusacion or enditement that was brought in and declared, howe the controuersye betwene theym concer|ned the Iewishe religion, dyd fynd a meane to ridde his handes of the exami|nacion thereof: And preuentyng Paule, who was than in a redinesse to speake in defence and declaracion of hymselfe, sayed vnto the Iewes: Maysters, I occupie here the rounge of an officer to minister iustice in causes, by the autho|ritie of the Emperour, and to see ciuile iustice kepte, and that nothing be doen agaynst the common ciuile lawes of Rome. Wherefore yf wrong were doen to any man, or anye haynous dede of mischiefe commytted, that ought to be pulnyshed by the lawes, ye myght iustly compell me, yea and it were my duety, to heare you. For the serchyng out of suche matiers appertayneth vnto me. But if it be no suche matier, but some speciall or priuate contencion, that is growē among your selues,^{*} about names of sectes, or cōmunicacion of the Iewes reli|gion, & of your own countrey lawes among certayne pryuate persones of your own selfe: because neither it appertayneth to myne office, nor I can discusse thē whiche am ignoraunte of your lawe, it were beste for you to make an ende of it youre selues. For I will medle in no suche matiers. With these woordes he caused them to auoyde from the place where he sate in iudgemēt. The Grekes seeyng thys, smote Sosthenes whyche was of the chief of the Sinagoge, be|cause that he and his household had takē Paules part, forsakyng the Iewes: and were more moued with Sosthenes then with Paul, because they suppo|sed that Paule could haue doen nothyng at Corinthe, vnlesse that he had bene maynteyned by Sosthenes. Yet for all this, the proconsul would not meddle, seyng this businesse, but dissembleth that he sawe it. Forasmuche as the Ro|maynes

hated the Iewes, and yet put no difference betwene a Iewe and a christen

man, the proconsull, whiche was a Romaine, did not passe or regarde what one Iewe dyd vnto another, beeyng perfecte that that sorte of people, had wonte to be euery where busy and full of trouble and contencion.

[The texte.] Paule after this, taried there yet a good while, & than toke his leaue of the brethren & sayled thence into Siria, Priscilla, & Aquila accoūpanying him. And shore his heade in Cenchrea, for he had a vowe. And he came to Ephesus, & left thē there, but he himself en|tred into y[•] sinagoge, & reasoned w^t the Iewes Whē they desyred him to tarye lōget time with thē, he consented not, but had thē fare well, saying: I must nedes (at this feast that cūmeth) be in Hierusalē: but I wil returne agayne vnto you yf god wil. And he departed frō Ephesus: & whan he was come vnto Cesarea, & assēded vp, & saluted the congregaciō, he departed vnto Antioche: & whē he had taried there a while, he departed, & wente ouer al the countrey of Galacia, and Phrigia by order, strengthenyng all the disciples.

But Paul hauyng in mynde the warnyng that god had gyuen hym, thoughe he perceyued the rage of the Iewes daylye to encrease more and more, yet he contynued there a good sorte of dayes more. And at the laste perceyuyng that the gospel was wel forward there, he thought it best to depart for a season and to geue place to the furious rageyng of the Iewes. And so takyng his leaue of y[•] brethren, he appoynted to sayle into Siria, hauyng Aquila with hym and his wyfe Priscilla. And forasmuche as Paul perceyued that the Iewes were most moued, because that he a man borne vnder the Iewes lawe, semed to sette no store by the tradicions of the lawe, before he toke shyping at Cenchrea, whiche is the hauen at Corinthe he shore his heade, makyng a solemne vowe accordyng as the custome was among the Iewes.

He did not this craftily to colour or to feigne with them, but he had regarde vnto charitie, that they should not be offended. For •is desyre was to wynde them all to the gossell, and therfore did he frame himselfe to al mennes appetites, as nere as he could, to thentent that he myght wynde them all to Christ. Emong the Iewes, he ordred himselfe as a Iewe, and whan he was emonge those that were not circumcised, he also behaued himselfe as a man vncircumcised. But thus bare he with them for a space, because they were so wedded to supersticion, that they could not easely bee plucked from it, vntyll suche tyme as the trueth of the gossell myght more clerely spryng abrode. For to make a vowe and to shere thy head vpon thesame, is not that thinge whiche of it selfe is euyll: but to put confidence in suche Iewyshe ceremonies is damnable. And in like manier, circumcision hurteth not a man that beleueth in Christe, neyther yet to be vncircumcised, in whiche matier at a tyme it is the parte of charitie to geue place, vntyl a man see oportunitie, and in suche wyse as whan he shall haue oportunitie, he speake against thesame. But in all other matiers that of themselues are nought, we must not geue place to any mannes weake|nesse. For Paul neuer bare with the Gentiles in any matier of cōmitting ad|uoutrye, or

wurshyppying Idolles: but in famyliar conuersacion together, in neglecting choyse of meates, in cityng or allegetyng their Poetes, sometyme he bare with them. So firste they arryued at Ephesus, whiche is a citie vpon the sea syde in the lesse Asia, whiche properly and without any other addicion, had wonte to be called Asia. There he lefte Aquila and Priscilla, who were desirous to tarye and to dwell at Ephesus. And himselfe entring into the Silnagoge of the Iewes that dwelte there, disputed with theym. Of whom whan he was desired to continue there a great while, he excused hymselfe, and toke

Page [unnumbered]

his leaue of them, and puttyng them in hope that he woulde shortly see them agayne, he coumforted them in this wise: There is no remedy, I muste nedes kepe this feaste that is nowe at hande, in Hierusalem, but I wyll returne algayne vnto you, by goddes grace. Whan he had spoken these wordes, he departed from Ephesus, and sayled towardes Hierusalem: and whan he hadde arryued at Cesarea, a cytie in y^e countrey of Palestine, he wente vp to Hierusalem, and saluted the congregacion. From thence he toke his iourney to Antioche that is in Syria. After he had taried there a while he wente forewarde on his iourney that he had begon, goyng ouer all the countrey of Galacia, and Phrigia, confirmyng the disciples fayth in euery place, wheresoeuer he mette with any assembly of them. Thus carefull was Paule for hys flocke that he had wonne to Christe.

[The texte.] ¶ And a certayne Iewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, & myghtie in the scriptures. The same was enformed in y^e way of y^e lorde, and spake reuerently in the spirite, & taught diligently the thinges of the lorde, & knewe but the baptisme of Iohn only. And thesame began to speake boldly in the Sinagoge. Whō whan Priscilla & Aquila had heard, they toke him vnto them, & expounded vnto him the way of God more perfectly. And whē he was disposed to go into Achaia, y^e brethrē wrot, ehortyng the disciples to receyue hym. Whiche, when he was cum, helped them muche which beleued through grace. For he ouercame the Iewes mightily, & that openly, shewing vp the scripture, that Iesus was Christ.

In the meane space one Apollos an Alexandrian borne, but one that kepte the Iewes religion, a man that was well learned, and had good knowlege of holy scriptures, came to Ephesus, where as Paul had left Priscilla & Aquila. This Apollos was halfe a christen man. For he had learned the rudimentes and first rewles of the ghospel, * of the christen men, and wyth feruente desire he dyd communicate thesame to others, that himself had learned, and suche thyn|ges as he knewe of Iesus, before that he the sayed Apollos was

christened with Christes baptisme, (wherby grace was more plētifully geuen) he taught diligentely, but as yet he knewe not the sayed baptisme of Christe, but knewe onely the baptysme of Iohn, wherby penance was taught and preached. This Apollos beyng not yet fully enstructed in those thinges that Christ had taught, thought that sufficiente: Whome whan Priscilla and Aquila hearde boldely speake of Iesus, but yet in suche sorte that they well perceyued hym to bee not fully instructed in the principles of the gospell, and seeyng hym en|dued with so many good qualities, that, as it appered, he woulde bee an ex|cellent preacher and setter foorth of Christes name, they toke hym home with them, and seuerallye taught him more perfectly the misteries of the ghospell, according to the doctrine that Paul had taught them before. They refused not him to be a teacher, whiche thoughe he were diligent, yet was not perfecte: and he on the other syde disdayned not to be monished of any manne what euer he were. They gaue exaample in so doyng, that suche oughte gently to be holpen forwardes, in whome any hope of doyng well remayneth. Agayne here is an exaample, that we muste gladly learne of any man suche thynges, the know|lege wherof cannot be let passe without perill of damnacion. Apollos was christened in the name of Iesus, and receyued the holy ghoste. But than after|wardes he was desyrous to go into Achaia, where as Corinthe is, to the ende

that he myght preache the ghospell: the brethren seeyng hym wylyng of hys own accorde, dyd set him forwardes, and more prouoked hym to it, and wrote letters in commendacion of him, to the disciples in Achaia, that they shoulde receyue hym.* Who did after his cumming thither, muche good vnto thē, that had bene conuerted to the fayth, and valiauntly dyd sette foorth the ghospell. For the holy ghoste holpe to set forwardes his eloquence that he had ioyned with knowlege of the holy scriptures. With whiche weapons he beeyng ar|med, did stoutly put the Iewes to sylence, that continually contended against the young sowne corne of the ghospell that was bladyng vp, shewyng openly and also playnely by euydente testimonies of the scriptures, that Iesus was the same Messias, whom the Iewes had so many hundred yeares looked for, and that all thinges that the Prophetes spake before of Messias, dyd agree in him.

The .xix. Chapter.

[The texte.] It fortuneth that whyle Appollo was at Corinthe, Paul passed through the vpper coal|stes, & came to Ephesus, and founde certayne disciples, and saide vnto them: haue ye rel|ceyued the holy ghost, sence ye beleued: And they sayed vnto him: no, we haue not hearde whether ther be any holy gost or no. And he sayd vnto them, wherwith wer ye than bap|tised? And they sayed: with

Iohns baptisme. Than sayed Paul: Iohn verely Baptised with the baptisme of repentaunce, saying vnto the people y^t they shoulde beleue on hym: which should come after him: y^t is on Christ Iesus. Whē they heard this, they wer bap|tysed in the name of the lorde Iesu. And whan Paule had layed his handes vpon them▪ the holy gost came on them, and they spake with tounge, and prophecied, and all y^e men were about twelue.

B Ut euen as Priscilla and Aquila hadde amended Apol|los in suche poyntes as he lacked, beeyng necessarye for a christen manne to haue, so Paule fyndynge others in lyke takyng, dyd. For whiles that Apollos was at Corinthe, whiche is the chiefe citie in Achaia: it chaun|ced that Paule, after he had goen ouer the other coun|treys of Asia the lesse, whyche declyne mooste to the Northe and Easte, returned to Ephesus. There founde he certayne of the disciples that were no perfecte Chr|istians, whiche were in one flocke emong the other brethren. Wherefore Paule to the intent that he myght more perfectly instructe theym, asked whether that they had receyued the holy ghoste, synce the tyme that they were conuerted to the faythe. * They, forasmuche as theyr erreure was of no malyce, but of plaine ignoraunce, frākely aunswered and freely as it was in dede, and sayed: No, neyther haue we euer hearde yet hytherto, whether there be anye holy ghoste, that is gyuen to them that beleue. Than saied Paule, forasmuche as ye are tal|ken for christen men, whose baptisme than were ye baptised with? They made aunswere: with the baptisme of Iohn: for we thought that sufficient for vs. Than sayed Paule: In that haue ye not doen amisse, that in tymes past before the ghospell came to mannes knowlege abroad, ye receiued Iohns baptisme. But that is not sufficient for your eternal saluacion. For lyke as y^e doctrine of

Iohn was not perfect, but did onely testifie of Iesus that he was the true gy|uer of saluacion, who shoulde come after him, makyng readye theyr myndes, that they should beleue hym whan he came: so dyd not Iohns baptisme who|ly iustifie, but onely exhorted menne, that by repentaunce for theyr life mispēt they shoulde prepare theyr hertes for the Phisicion that woulde strayghte af|terwardes come, whiche with his baptisme throughe faith, woulde take al|waye all maner of synnes, and by his spirite should enryche the myndes of the faythfull with heauenly gyftes of grace. This tradicion had the Apostles rel|ceyued of Iesus the Lorde, that they that beleued in the ghospell, shoulde be christened in the name of the father, of the sonne, and of the holy ghoste. They that erred onely through simplicitie, and for lacke of knowlege onelye, deser|ued thus to be instructed. And

they beyng once warned hereof, obeyed theyr counsellours, and immediatly were christened in the name of Iesus the lorde. This doen whan Paule had layed his handes on them, the holy ghoste came down on them, and the thing it selfe that ensued, dyd manifestly expresse what the visible token meaned. For they did both speake diuerse languages, and prophecied also of hidden and secrete thynges that were to come. The numbere of those persons that were men, amounted euen to a dosen or ther about.

[The texte.] ¶ And he went into the synagoge, and behaued himself boldly for the space of three mo|nethes, disputing and geuyng them exhortacions of the kyngdom of God. Whē diuerse wexed hard harted & beleued not, but spake euell of the waye (and that before the multi|tude) he departed frō them, & separated the disciples. And he disputed daily in y^e schoole of one called Tyrannus.

Whan Paule had this doen, and as a man woulde saye, had renewed his authoritie, forasmuche as he beyng the preacher of the gentiles, had geuen the holy ghost by laying on his hande ouer the faythfull, euen as the other Apo|stles had doen, he entryng into the Sinagoge of y^e Iewes that dwelled there, openly and freely spake to all men, preachyng that hope of saluacion was to be obteyned by Iesus onely: whiche thing he dyd me then fewe dayes, for it was the space of whole three monethes, disputyng of the kyngdome of God, whiche is heauenly and spiritual, agaynst them that with tooth and nayle stifly vpheld the carnall kyngdome of the lawe. But whan certayne of the Si|nagoge gaue no credence to those thynges, that were spoken of Paule, but stubbernely resisted, insomuche that openly before the multitude they blasphemously spake agaynst the doctrine of the ghospell: Paule perceyuyng that it was to be feared, lest that they that beleued myght bee corrupted by their mallice, left the synagoge of the Iewes, and dyd lykewyse separate the disciples from theym, and yet he ceassed not in the meane season to preache the ghospel. But he dayly disputed in the schoole of one Tyrannus, hauynge euen than in mynd, the image of a pure church, that were not corrupted with the leauen of the synagoge, whiche church shoulde receyue none but those that woulde learne, and that woulde reiecte suche as were praters, and blasphemous per|sons.

[The texte.] And this continued by the space of two yeres: so that all they that dwelt in Asia, hearde the worde of the lord Iesu, both Iewes & Grekes. And god wroughte speciall myracles by y^e handes of Paul: so that frō his body, were brought vnto y^e sycke, napkyns & part|lettes, and the diseases departed from thē, and the euyl spirites went out of them.

Thus dyd he continue by the space of two yeres, with suche successe, that not onely the Ephesians, but also diuers others, some Iewes, and some Gen|tiles (that resorted thither from that parte of Asia the lesse, whiche properlye is named Asia, where as Ephesus is) gaue eare vnto the ghospell. And myra|cles did cause them to beleue his preachyng, for god wrought both many, and also great woonders by the handes of Paule, insomuche that he put away diseases, not with woordes or by touchyng onely, but also napkins and part|lettes, whiche had touched Paules bodye, were caried to the sicke, that were so faynt that they coude not come to Paule, and with touchyng therof aswell diseases, as also euill spirites were put away. So great confidence had Paul on Iesus whom he preached.

[The texte.] ¶¶Than certayne of the vagabound Iewes, exorcistes, toke vpon them to call ouer them (which had euill spirites) the name of y^elord Iesus, saying: we adiure you by Iesu, whō Paule preacheth. And there wer seuen sonnes of one Sceua a Iewe, and chiefe of y^eprie|stes, whiche did so. And the euyll spirite answered and sayd: Iesus I knowe, and Paule I know, but who are ye? And the man in whom the euyll spirite was, ranne on them, & o|uercame theym, & preuayled agaynst them, so that they fled out of that house naked, and also wounded. And this was knowen to all the Iewes, & Grekes also, which dwelte at Ephesus, and feare came on thē all, and the name of the lord Iesus was magnified. And many that beleued, came & confessed and shewed their workes. Many of them whiche v|sed curious craftes, brought theyr bokes, and burned thē before al men. And they accou|pted the price of them, and found it fiftie thousand siluerlinges. So mightily growed the worde of God, and preuayled.

Whiche thing whan certayne Iewes perceyued, whiche were of that sorte of men, that go about and for lucre do cast out euill spirites, with certaine ceremonies and solemne prescribed woordes, as it were of coniuration, cra|kyng that they had receyued thys cunnyng of Salomon, whom they affirmed to be the authour therof, they also attempted to cast out euyll spirites by inuo|cacion of the name of our lorde Iesus, not because they entended to set foorth the glory of his name, or because they woulde endeuour themselues to do men good, but because that they supposed thereby to get more aduauntage, & grea|ter name. Wherefore they chaungeyng certayne wordes wherewith they hadde woonte to coniure, sayde to the euill spirites: I coniure you in the name of Ie|sus, whom Paule preacheth, that ye departe. This especially dyd the seuen sonnes of one whose name was Sceua, whiche was a Iewe, and one of the chief priestes. And whan they attempted in this wyse, to proue thys kynde of coniuration,* on a certayne manne that was possessed with an euyll spirite, the euill spirite aunswered to those coniurers: I knowe Iesus, by vertue of whose name, ye go about to feare me, I knowe also Paule the seruaunt and profes|sour of Christe, but what be you, that abuse the name of Iesus, and Paule, to your lucre, wheras ye are the disciples neither of Iesus, ne yet of

Paule? And assone as he had spoken these wordes, the man that was possessed wyth the eluyll spirite, anne vpon these exorcistes, and coniurers, and gotte the ouer hāde of them, insomuche that they had muche a doe to escape with theyr lyues, and scarce got away at last naked and wounded, oute of the house. This thing after it was bruted abrode, and knowen throughe oute the cite of Ephesus, both emong the Iewes and the Gentiles that occupied there▪ they were sore afrayed euerye man, and muche praysed the name of the lorde Iesus, whyche

Page [unnumbered]

was so healthfull to all suche as beleued well, that it woulde not bee applied to y^e lucre or glorie of any man. And this the mischaunce of fewe, dyd profytte many. For many one being afrayed by the ensample of the sonnes of Sceua, and specially suche as had begon to beleue the gospell, whan as they saw that punishmente was ready at hande for suche, * as called vpon the name of Iesus with vncleane heartes, they repayred to Paule, confessing, and vtterying their offences, that by penaunce they might escape the punishment of God. For the cite of Ephesus was more then all other, geuen to supersticious craftes, as this their owne prouerbe doeth withnesse: The Ephesians learning: by which prouerbe was sygnified sorceries and wordes of coniuracion, whiche the Elphesians learned and vsed, that they might prosper and haue good happe in al thinges y^t they went about, and might preuayle against others in any thing that they attempted. Wherefore many were there in that cite whiche beeyng seduced, had eyther vsed such Iudaical coniurations, or els had geuen credite vnto them. And besides this, dyuerse of those that had vsed magical and curilouse craftes, brought their bokes to the common market place, and burned thē in the sight of al persones. Wherof there was so great a noumber, that the valloe of them, whan it was rated by castyng accoumpte of it, amounted to the summe of fiftie thousande pieces of syluer coyne, euerye piece beeyng in value aboute a grote sterlyng or more. But the losse of this moneye was greate ad|uauntage to y^e furtheryng of the ghospell. For by meanes hereof, the worde of God did muche increace and waxed strong, whiche woorde was to their salua|cion that fully without glosyng and clokyng, dyd embrace it: but to suche, as did not vprihtly walke therin, it was terrible.

[The texte.] After these thynges were ended, Paule purposed in the spirite (whan he passed ouer Macedonia and Achaia) to goe to Hierusalē, saying: after I haue bene there, I must al|so see Rome. So sent he into Macedonia, two of thē that ministred vnto him, euē Timo|theus and Erastus: but he hymselfe remayned in Asia for a season.

Whan Paul had thus happely spedde by the space of two yeaes,
contynuyng at Ephesus, he was monyshed by the holy ghost, to departe
thence, and so purposed with himselfe to walke ouer Macedonia and Achaia,
and than to take his iourneye to Hierusalem, saying: I muste see Rome also,
but I wyll fyrste go to Hierusalem. Whan he had fully decreed thus with
himselfe, he sent before hym, a couple of those that awayted on hym, that is
to saye, Ty|mothee and Erastus, vnto Macedonie, to gather mennes almesse
for succou|ryng those nedy that were at Hierusalem, and that they myghte
make readye theyr myndes agaynst Paule came. But Paule hymselfe stayed
for a season in Asia.

[The texte.] ¶The same tyme there arose no lytle a doe aboute that way: For a
certayne man named Demetrius, a syluersmith (which made siluer shrynes for
Diana) was not a lytle bene|ficial vnto y^ecraftesmen. Whō he called together
w^t the workemē of like occupacion, and sayd: Syrs ye know that by this crafte
we haue aduauntage. Moreouer, ye see & heare, that not alone at Ephesus, but
almost throughout Asia, this Paule hath perswaded and turned away muche
people, saying that they are not Goddes which are made with han|des. So
y^t not only this our crafte cūmeth into parel to be set at naught: but also that
the temple of the great goddesse Diana, should be despised, and her
magnificence should bee destroyed, whom all Asia and the worlde
wurshyppeth.

Aboute thys tyme, a greuous commocion was stirred vp agaynst the gos|pell

among the Ephesians: but not by the Iewes than, as it was accustomed
before to be, but by suche as stycked ouermuche to the tradicion, that they
had receyued of theyr forefathers, as concernyng the supersticious
wurshippyng of their goddes. The Ephesians, as is afore sayed, were
wonderfullye gyuen to curious learning, and Diana (as the Gentiles
supposed) had a great power in enchauntementes, and therefore they
sayed she had three faces or headdes, as Hecate had. This was the cause
that she was so greatly worshipped at Elphesus. Marke here nowe that lucre
and gaynes was the firste occasion of this commocion, and the supersticious
people furtherers to the same. For there was at Ephesus in those dayes, a
certayne man named Demetrius, a siluersmyth by his occupacion. This
Demetrius, where as he was a maker of siluer shrynes or tabernacles for
Diana, because the moone in colour some|what resembleth siluer, procured
for all that were good craftes men of y^e same occupacion, no small gaynes.
Wherefore Demetrius called together, al suche as had aduauntage by
makyng ymages of Diana, and all craftes men of the same occupacion whom

he knewe would fauour his cause, because they were of the same crafte, and made a sedicious oracion in this wyse: Maisters, it is time for vs to loke to oure profyte with all oure endeuour. I nede not make rehearsal, for it is well knowen vnto you all, that our crafte is very gaynefull throughout all Asia, by reason that Diana is so worshipped, which religiō yf it shoulde fayle, nedes muste it folowe, that our auauntage shalbe smalle. But ye bothe heare and see, (for the matter is playne and open) that thys felowe Paule hath preached here these .ii. yeres now, that those goddes, whiche are made by the handes of man, are no goddes: neyther any ymage to haue anye power of the goddes in them, that is either grauen of tymbre, or made of anye metall in mouldes. And by this his preaching hath he perswaded manye, not here in Ephesus onely, but also thorowe all Asia, and hathe turned an huge noubre of people from worshipping of the goddes. Nowe forasmuche as this crafte is our lyuyng, and thereby we fynde also oure howsholdes, what shall els come of it, but yf this his preaching continue, our gaynes and liuing wyll decay, and we shall fall into pouertie? Wherefore if we shoulde nowe let this matter slippe, we myght well be accoumpted very slacke in lokyng to our owne profites. But yf there be any man here present, that passeth light on this daungier of leesyng his profite and gaynes, by the decaye of our crafte, where|by we now haue great lucre and aduauntage, yet the common religion ought to moue all menne, forasmuch as if we suffer Paule to continue in doing these thinges without punishement, we see it is to be feared, leste that the temple of the greate goddess Diana, whiche is nowe of great fame and renoume, & whereunto men of their zeale & deuocion haue now dayly great recourse, and whiche is enriched with great offerynges, shal in processe bee had in no repultacion at all. For who is so mad to wurshyp the tēple yf he be perswaded that the patrone of the tēple is no god? And by this meane will it come to passe, y^t a goddess so full of maiestie, and beyng at this day for many causes, iustely had in great honour, shall by lytle & litle be rooted out of mens mindes and hertes, whereas she is nowe worshypped, not in this citey onely and in Asia, but also thorow out all the whole world. And therefore yf ye suppose it be a wise man|nes part to see to his profite, in case ye thinke it bee a godlye thyng to defende the goddes of our countreye from dishonoure, nowe shewe youre selues to be

Page [unnumbered]

men outright, and helpe to withstande this mischief that is at hande.

[The texte.] ¶Whan they herde these thinges they were full of wrath, and cried out, saying: Great is Diana of the Ephesians. And al the citey was on a roare, and they rushed into the cō|mon halle with one assent, and caught Caius and Aristarchus, men of Macedonia, being Paules cōpaignions. Whan Paule would haue entred in to y^e people, the disciples suf|fred him not. But certayne of

y^e chiefe of Asia (which were his frēdes) set vnto him desil|ryng him that he would not prease into the cōmon halle. Sum therfore cried one thing, and some another, and the cōgregacion was all out of quiete, and the more parte knewe not wherfore they were come together.

With this oracion the myndes of the multitude were so stirred vp, that eue|ry one of them began to crie with greate lowdnesse▪ Diana the great goddessse of Ephesus. With this same so sedicious a clamoure, all the whole citie of Elphesus was stirred vp, and as the people ranne hastely, the multitude of them beeyng cleane out of al order, they mette together, and made strayght waye to the cōmon place of the citie, where plaies and syghtes are wonte to be shewed, and in suche a place commonly the people, beyng in any rage or fury, is moste mayster, & beginneth frayes and sedicions, and thither they haled with theym by force and violence, a couple of men beeyng Macedonians borne, that is to wete Caius and Aristarchus, whiche were two companions of Paules. But whan Paule vnderstandyng what had bene doen, was in minde to come forth before the multitude, partly to helpe his felowes, and partely to perswade and pacifie the people, the disciples woulde not suffer hym, thynkyng it to bee an vnaduised parte for him to delyuer hymselfe to the multitude, beeyng in suche a rage, seeyng that he coulde thereby nothyng at all further the ghospel. Besydes the disciples, others also the pieres and chief rewlars of Asia, whiche although they had not hitherto professed the name of Christ; yet inasmuche as they wished nothing but good to Paule, sente worde vnto hym and required him in their names, that he woulde not put himselfe in daungier with the mull|titude, which than was muche moued agaynst him, and vp in a greate roare. In the meane space there was amōg the people, many sōdry murmuringes, neuer an one lyke another. For (as in suche cases commonlye it chaunceth) one cryed that one thing was to be doen, another another thyng. For the multi|tude was gathered together of diuerse nacions, and they emong themselues of sundrye myndes, insomuche that some there were, yea, the moste parte of them, that wiste not what the matter was, that they were come thither for.

[The texte.] Some of the cumpany drewe forth Alexander, the lewes thrustyng him forwardes. Alexander beckened with the hande, and would haue geuen the people an answer. Whē they knewe that he was a lewe, there arose a shoute almost for the space of two houres of all men, crying: great is Diana of the Ephesians.

Wherfore the veray tyme required that some man should make an oracyon vnto them, whyche was in fauour with the people, that this sodayne commo|cion myght by some meanes be asswaged and pacified. Than was there one Alexander compelled to stande foorthe out of the thickest prease of the people, by reason that the lewes dyd thruste hym forward to cease

thys sedicious commocion with some oracion. For no man durste bee so bolde, as to treate or to make anye woordes of the matter before the multitude, that was than in a rage, and in diuerse and sondrye myndes, forasmuche as whatsoever shoulde bee spoken, it coulde not bee chosen but that one parte or other would be offē|ded

with it. Wherefore he beyng so thruste forwardes, beckened wyth hys hande, and desyred them to geue eare vnto hym, and was than aboute to haue made some aunswere. But whan as the multitude vnderstode that Alexander was a Iewe, (which people wurshippe one God, & abhorreth the goddes of the Gentyles,) then was this tumulte eftsones renewed, forsomuche as they sup|posed that he would saye somewhat to the dishonour of their goddesse Diana. Wherefore they all cryed with one voice. Diana the great goddesse of Ephē|sus. And thus they continued crying, by the space of almoste two houres.

[The texte.] Whā the towne clarke had ceased the people, he sayed: Ye men of Ephesus, what man is it that knoweth not, how that the citie of y^e Ephesians is a wurshyper of the greate goddesse Diana, of the image whiche came from heauē. Seyng than that no man sayeth here agaynst, ye ought to be cōtente, & to do nothyng rashely: For ye haue brought hyther these men, which are neyther robbers of Churches, nor yet despisers of your goddesse. Wherefore, if Demetrius and the craftes men which are with him, haue matter agaynst any man, the lawe is open, & there are rewlars, let thē accuse one another, but yf ye go a|bout any other thīg, it shalbe determined in a lawful cōgregaciō. For we are in ieopardy to be accused of this daies vproure, forasmuch as there is no cause, wherby we may geue a rekenyng of this cōcourse of people. And when he had thus spoken, he let the congrega|cion departe.

But at the last whan as the Scribe of the citie had entreated the multitude to kepe silence, Alexander spake vnto them in this wise: Ye men of Ephesus, for what purpose do ye make all this clamour and buisnesse? For what man is there lyuyng so ignoraunt, but that he knoweth howe the citie of Ephesus doeth wurship greate Diana, and her ymage that fell from heauen? And for|asmuche as no man sayeth contrary to the thinges that ye affirme, ye nede not to make all this buisnesse, but ye must go peaceably to worke and do nothing rashely. For ye haue brought hither these two men, whiche haue neyther com|mitted sacrilege, by robbyng any Church or other holy place, ne yet blasphemie agaynst your goddesse. If it so wer thā the people might iustely flocke to|gether and reuenge their quarell. But if that Demetrius the siluersmithe, and other his adherentes of the same occupacion, that were the occasion of al this buisnesse, haue any matter to lay to any mannes

charge, thei nede not thus to runne into the opē place, whiche was made for an other purpose, that is to say, for enterludes, and pageauntes, wrastlyng, and suche other syghtes, nor yet thus sediciously to make this vnlawfull assemblie, with such greate clamoure and woonder. For there be lawes here in this citie, there is sessions kept, and there be officers sent from the Emperour, by the name of proconsuls, or lorde deputies that may discusse suche causes, and maye ende all controuersies, and matters of vitiaunce, and maye punyshe the malefactours. Let them there pleade theyr matters, that were the occasion of this assembly, forasmuche as it apperteyneth not to the commons to medle with their priuate matters. Yet yf it were so that the matter were publike, and pertayned to the commons, it were not for al that nedefull to discusse it so sediciously: But yf ye require that any thyng bee doen, it maye be brought to passe in a lawfull assemblie, called together by those that haue authoritie, and in due fourme, accordyngly. Now is it to be feared, lest that we be complayned of vnto thofficers for this cōmolcion, and that it be thought that we went about to make an insurreccion, seelyng that we can allege no probable cause, wherfore this assemblie of the peo|ple was gathered together into the common place of enterludes, sightes, and games. Whan he had thus sayde, the multitude departed.

Page [unnumbered]

The .xx. Chapter.

[The texte.] ¶After that the rage was ceased, Paule called the disciples vnto him, and tooke hys leaue of them, and departed for to go into Macedonia. And whā he had gone ouer those partes, and had geuen them a long exhortacion, he came into Grece, and there abode thre monethes. And whan the Iewes layd wayte for him, as he was about to sayle into Silria, he purposed to returne through Macedonia. There accoupanied him into Asia, Sol|sipater of Berrea: & of Thessalonia, Atistareus and Secundus, & Ga•us of Derba, and Timotheus: and out of Asia, Tichieus, and Trophimus. These going before, taried vs at Troas. And we sayled away from Philippos after the dayes of swete breade, & came vnto them to Troas in fyne dayes, where we abode seuen dayes.

After that this commocion was cleane ceased, Paule called the disciples together, and exhorted them stedfastly to continue in those matters, that they had taken in hande, concernyng their fayth in Christ: than he enbraced them, and bad them farewell, and so departed towarde Macedonia. And after that he hadde walked ouer the parties of Macedonia, and had geuen exhor|tacion at large to the congregacions wheresoeuer he chaunced to meete wyth any of them, wylling them to continue in the puritie of the ghospell, and that they should profite therin, he came to that part which is properly called Grece, in whiche Grece, Achaia is situated: Where,

after that they had continued by the space of three monethes, and were aboute to departe thence and to sayle into Syria, he perceyued that the Iewes had layed awayt to hurt him in that iourney by water, he therfore thoughte it better to take shyppynge at an other hauen, and to returne to Macedonia agayne, and from thence to sayle to Syria, where as he firste ariued, whan he came to Macedonia. At this iourneye Sosipater of Berrea sonne vnto Pyrrhus, and besydes him Aristarchus, and Secundus, beeyng both of them Thessalonians, and besydes these, also Calius of Derba, & Timothie were with vs. And besides them Tichicus & Trophimus, bothe of them beeyng of Asia. These men whyles that Paule taryed in Macedonia, had goen before to make ready all thinges that were necessari, to entre the sea without daungier, and taryed oure commynge at Troas. We passed by Macedonia, and so came to Philippos: From thence, after the daies of swete breade, whiche folowe easter, immediatly we departed, and wythin fyue dayes we came vnto them at Troas, where we taryed seuen dayes.

[The texte.] ¶ And vpon one of the Sabboth dayes, whan the disciples came together for to breake bread, Paul preached vnto thē, ready to depart on the morow: and cōtinued y^e preaching vnto mydnight. And there wer many lightes in the chāber where we wer gathered togelther, & there sate in a windore a certayne young man named Eutichus, beyng fallen into a depe slepe. And as Paule was preaching, he was more ouercome with slepe, & fel down from the thyrd lofte, and was taken vp deade. But when Paule wente downe he fell on hym, and embraced hym, and said: make nothing a do, for his life is in him. So whan he was come vp agayne, & had broken the bread and eaten, and talked a long while (euē tyll the morning) at the last he departed. And they brought the young man alyue, and were not a lytle coumforted.

There chaunced a wondrefull notable thing. For vpō one of the Sabboth dayes, whan the disciples were assembled, as theyr custome was, to breake

breade, Paule playing eache where the parte of a good pastour, refreshed their myndes with preachyng of scriptures, and forasmuch as he was purposed the nexte daye to departe thence, he continued so preachyng vnto theym vntyll it was ferre foorth nightes. And leste that nyght myghte haue bene occasion to breake of this delectable and pleasaunt sermon, there were many candelles in the sollare wheras we were than assembled. Among the multitude there was a certayne younge manne, whose name was Eutichus, that sate in one of the wyndores. This young man by reason that Paul continued talkyng so long, wexed slepie, and at the last so sore came the slepe vpon hym, that he fell flatlyng downe to the grounde three floores hyghe: by and by men ranne to him, but he was founde deade, and brought

into the house. Whan as Paul percey|ued that, he came downe, & after the ensample of the prophete Hely, he bended his body, and lay vpon him, as thoughe that he dyd by enbracyng, cherishe or kepe warm • the deade bodye. Whan he had so done, he turned hymselfe to the disciples, that were mucche troubled with this sodeyne chaunce, and sayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the bodye is not cleane deade. Whan he had thus comforted theym, he wente agayne vp into the sollare, and brake the breade, and eate thereof: and after this, whan he had agayne so long commoned with them that it began to be lyght, and that the breake of daye appeared, he toke his leaue of them, and so at length depar|ted. So paynefull a thyng is it, for a moste louyng father to departe from his dere chyl dren. And they that remayned with the young manne, broughte hym aliue and whose into the sollare agayne. Whych thyng dyd not a litle refreshe the myndes of all that were there presente. For it was not sitting, that that same worde that bryngeth health to all men, shoulde haue bene occasion of the young mannes death.

[The texte.] ¶ And we went afore to shyppe, & leused vnto Asson, there to receyue Paul. For so had he appoynted, & would himselfe go on foote. When we were cum together at Assō, we toke him, & came to Mitilenes. And we sayled thence, & came y^e nexte day ouer agaynst Chios. And the nexte day we arryued at Samos, and taryed at Trogillion. The nexte daye we came to Mileton: for Paul had determined to sayle ouer by Ephesus, because he woulde not spende the tyme in Asia, for he hasted (if it wer for him possyble) to kepe at Ierusalē the day of Penthecost. And frō Mileton he sent messēgers to Ephesus, and called the el|ders of the congregacion.

And we, whan we had taken shippyng at Troas, sayled to Asson, whyche is a citie nere to the sea syde within the countrey of Troas. For Paul had so determined that we shoulde go thyther before by water, and he would folowe by lande, either because it was more safer so to dooe, or els that he myghte salute the moe by the waye. And after that we mette togyther at Asson, and had receyued Paule into the shyppe, we came all together to Mitilene, whiche is a citie on the sea syde in the Yle of Lesbus. Thence departed we and the nexte daye after, we came agaynste Chios Ylande. Lykewyse agayne the daye folowyng, we arryued at the Ylande of Samos, and from thence sayled to Trogillion, that is a citie on the sea banke of Asia, directly agaynst Samos. There taryed we the same nyghte, and the nexte daye after, came to Mileton, whiche is a citie in Caria. And althoughe that we in oure saylyng by the coastes of Asia, shoulde fyrste come to Ephesus, then to Trogillion or

Mileton, yet Paule had purposed with himselfe to passe by Ephesus, lest that he shoulde spende awaye the time taryng in Asia, yf it should haue chaunced that he coulde not safely, for watche beyng layd for him, sayle into Siria. For he hastened to kepe his witsontide in Ierusalem, yf he possibly myght so do. Yet leste that he shoulde seme eyther not to regarde, or els to hate the Ephesilans, he sent from Mileton, some that should wil thauncient curates of the cō|gregacion of Ephesus, whom he had left charged with thesame congregacion, to come vnto him.

[The texte.] ¶Which whā they were come to him, he sayd vnto them: ye know frō the first day that I came into Asia, after what maner I haue ben w^t you at al seasons, seruing y^e lord w^t all humblenes of mynde. And with many feares, and temptacions, whiche haue happened vnto me by the lyinges in awayte of the Iewes. Because I would kepe backe nothyng▪ that was profitable vnto you. But to shew you & reache you openly, & throughout euery house, witnessing both to the Iewes, & also to the Grekes, the repentaunce y^t is towarde God: And the fayth towardes our lorde Iesus.

To whome after they were come, he spake in thys wise. Brethren, I shall not nede to reherse vnto you my vpright behauour in preaching the ghospel. It is not vnknown vnto you your selues, whiche haue sene the same, howe I haue behaued my selfe among you, all the whyle euen from the first daye that I came into Asia, vntill this houre: and that I sought not myne owne glorye, or lucre, but that I haue obeyed the cōmaundement of our Lorde Iesus Christ in preaching his gospel, and haue in al thinges bene cōformable vnto his wil, inasmuche as I folowed his steppes, who made lowe, humbled hymselfe, and deliuered himselfe to be afflicted & tormented, and to dye, that he might clense & establyshe his church. Euen so lykewyse hath bene my conuersacion in setting forth the gospell, with all humilitie or lowlynesse, yea and also shame, whiche I haue suffred of the enemyes of the gospel, with often teares whiche I haue shed beyng careful for the congregacion, with muche affliction, or trouble that I haue bene in, through the deceytes of the Iewes, that cannot abide that the benefite of the gospel should be cōmunicated and partened vnto the Gentiles. And yet none of al these mischaunces haue troubled my minde so greatly, that I haue at any tyme for feare of affliction, let passe any thyng that apperteined to your health, neither yet haue I spared, though it were with daungier of my lyfe, to open vnto you any thyng that myght be profitable for you, and to in|structe you both openly in the synagoges, and also priuely within mēes hou|ses, as occasion hath serued: not preachyng vnto you, as the Iewes myndes were that I should haue done, that is to say, circumcisiō, obseruing of sabbboth dayes, and washynges, but repentaunce for your lyfe that ye did leade before, which god requireth in all men, that he maye saue all men: and full confidence in our lorde Iesus Christe, whose gospell whosoeuer beleueth,

shall be sauēd whether he be a Iewe, or a Greke, whether circumcised, or els vncircumcised. And therefore thesame fauour and grace whiche is indifferently profered vnto all men, I haue indifferently preached vnto all men, not hauyng respect to the person, state, or degre of any manne, nor beeyng feared or discouraged by the malice of the Iewes, who for the setting forth and magnifying of the lawe, doe withstande the gospell: nor yet dryuen from it by the fiercenes of the Gen^tiles, whiche do so stiffelye vpholde and maynteyne the supersticion whiche

they haue receyued of theyr forefathers. For thatsame affliction, and perselcucion in whiche I was here, dyd moue me, rather because I sawe that the cōlgregacion was in some daungier, leste any man beyng offended with mine aduersitie, might be alienated and turned away from the ghospell, then because that I passed for y^e shame that I was put to, or for the sorowes or woe whyche I suffred and endured. And in case I did at any tyme eschewe perill or daunlgier, I dyd it rather for your pleasure, to satisfye your appetites, hauyng relspecte to your profit, then because I cared or passed any thyng for the losse of myne owne lyfe.

[The texte.] ¶ And now beholde I go bound in the spirit vnto Hierusalē, not knowyng the thynges that shall come on me there, but that the holy gost witnesseth in euerye citie saying: that bondes and trouble abyde me. But none of these thynges do moue me, neyther is my life deare vnto my selfe, y^t I might fulfyl my course with ioie, & the ministraciō of the word whiche I haue receiued of the lorde Iesu, to testifye the ghospell of the grace of god.

And I am very glad that I haue so done. Yea and nowe, thoughe I bee free in bodye and not in any bandes, yet beyng in spirite or mynde, as it were, in holde, I take my iourney towardes Hierusalem, where I am not verye cerl^teyne what wyll become of me, but onely because that the holy ghost in euerye citie, partely by mouthes of the prophetes, and partely in myne owne mynde, doeth sygnifie vnto me, that it shall come to passe that I shalbe bothe fettered and tormented. Whiche thing though I bothe beleue and knowe certaynelye, shall chaunce vnto me, yet none of al these thinges make me afrayed to execute the dutie of an apostle, whiche I am called vnto, though I shoulde be assured to abyde the paynes of death for my labour. For it is not this lyfe that I so muche regarde, whiche cannot perishe beyng vnder the tuicion of Christe, but more do I esteme my maysters commaundemente, then my lyfe: and that I may ende this my course in preachyng the ghospel, as cherefully, as I haue hitherto ioyfully abyden it. Nothing is there that more deliteth me, then that the ghospell maye be furthered by my afflictions. I haue delite in nothyng els but styll to runne

forwardes in the race of the gospell, wherein the lorde hath set me, vntyll that I come to the marke, beyng well assured that I shall accor|dyngly be rewarded at his handes, whyche is mayster of the game, whan he shall see tyme at his owne pleasure, who is without deceite. I auauenced not my selfe vnto this office, but the lorde Iesus set me in this rouse, for to preach aswell to the Iewes, as also to the Gentiles these mooste gladsome tydynges, whiche is, that it hath pleased god frely to saue euery man by beleuyng in the ghospell. Wherefore willyngly and with all my herte wyll I nowe fulfyl this my vocacion, not regardyng whether I lyue or dye.

[The texte.] And now behold, I am sure that henceforth ye all (thorow whom I haue goen preaching the kyngdōe of god) shal se my face no more. Wherefore I take you to recorde this daye, that I am pure frō the blood of all men. For I haue spared no labour: but haue shewed you al the counsel of god. Take hede therfore vnto your selues & to all the flocke, among whō the holy gost hath made you ouersears, to rule the congregacion of god, whiche he hath purchased with his blood.

As long as I conueniently myght, I was present with you, and holpe to|wardes

Page [unnumbered]

your saluacion, teachyng, admonishyng, exhortyng, comfortyng & re|bukyng, as I sawe occasion, with ofte recourse to see you. But nowe am I cer|tayne by inspiration of the holye ghoste, that ye shall neuer more see me in this worlde agayne, neither ye Ephesians, nor yet any others that are inhabitours of the lesse Asia, vnto whom I haue already preached the kyngdome of God. I haue done my duetie with all diligence, and vprightly. Wherefore seyng that I muste departe from you without any hope of returne, this do I proteste be|fore you all, that yf any man peryshe eyther by hys owne, or els by others de|faulte, I am not gyilty of theyr death. I haue shewed euery man the true way to euerlastyng lyfe. I haue opened vnto you the wyll of God, howe he is myn|ded to saue mankynde, and what they muste do that continue in stedfast belefe towarde oure lorde Iesus, in suche wise that no man can saye for excuse of him|selfe, that he knewe it not. I my selfe haue gyuen you ensauple, both doyng, and also sufferying al that I myght, to haue you continue in puritie of the gos|pell. No mannes death can be imputed to me. And nowe it ariseth not of my free wyll that I muste hence departe frome you, nor yet do I for feare of anye persecucion conuey my selfe awaye, but wittingly and willyngly goe I to vn|doubted daungier of my lyfe, beeyng so wyllled by the spirite of Christ. Wher|fore what ye cannot come by through my presence, that muste ye supplye wyth youre owne dylygence. See that your owne hertes fayle you not, or els that your foote

slyde not backe from those thynges, that ye haue well entred into, but ye that are the elders, and vnto whom I haue cōmytted cure of this flocke, watche, partely for your own behalves, lest ye be seduced by false apostles, and partely for the flockes sake, whyche ye haue taken in hande to feede. I haue vprightly executed myne office, that was assygned and deputed to me of oure lorde. Take ye lyke care and thought, and with semblable good wyll and vprightnes of behaiour, for the flocke that the holy ghost hath made you bis|shoppes of, that is to saye, ouerseers, to take diligent hede that Christes shepe lacke no holosome foode, and not to playe the partes of woulues, but of faith|full shepeherdes, towarde goddes owne congregacion, whiche ye muste not neglygently looke vpon, forasmuche as god did set so muche store by it, that he purchased it by the bloud sheddyng of his onely begotten sonne. Ye must ther|fore beware that in no wyse the ware whiche god hath so derely boughte, maye perishe or miscary through your negligence.

[The texte.] ¶ For I am sure of this, that after my departyng, shal greuous woulues enter in among you, not sparing y^e flocke Moreouer, of your own selues shall mē arise speaking peruerse thynges to drawe disciples after thē. Therefore awake, and remēbre, that by the space of iii. yeares, I ceased not to warne euery one of you, both night and day with teares.

I do not warne you of these thynges aforehande so earnestly for nothyng. For tigh certaynly assured I am, that you shall not still haue Paules wyth you, but after my departyng, fierce rauenyng woulues shall prease in among you, as it were in to foldes destitute of the shepeherde, whyche shall not spare the flocke, but shall assaye by all meanes to disperse and scatter the congrega|cion. Than it is to bee feared, leste that suche as are weake, beeyng euen ouer|throwen with aduersitie, will forsake the ghospell. But yet is there another daunger muche greater then this, that I haue already spoken. There shall

come not onely from foreyn places, whiche by feare, by threatnyng, by decyt|full perswasions, and by fayned & cloked holinesse, shall endeouour themselues to corrupte your pure lyuing, and to withdrawe youre lybertye, that ye haue by the ghospell of Iesus Christe: but also euen amonge your selues shall cer|tayne men aryse, whiche betraying this concorde and vnitie of myndes, that ye are nowe in, shall speake wicked and pernicious thynges, and suche thynges as shall much swerue from the syneere veritie of the ghospell: And suche spea|kers shall not meane, entende, or labour, y^e Christes flocke may be safely preser|ued vnto him, but to haue dysciples in their owne name to folowe their tay|les, to the entente that they maye seme

to be no small fooles; as thoughe they were afeard lesse they shoulde seme preachers nothing excellent, but altogether vnlearned, vnlesse they should teache some new straunge poinetes of doctrine, of their owne brayne. But denylish is that newe inuencion, whan men shall adde vnto the gospell, whiche of it selfe is sufficient. He that is a pastour or shepherd in dede, had rather that Christ had dysciples, then himselfe to haue disciples. And of him doeth a good pastoure receyue meate wherewith to fede them. But these men for to get themselues renoume, and for their owne pryuate and worldly lucre, make of Christes disciples, theyr owne dysciples, and wyll be thought to be founders of the doctrine of the ghospell, whereof we in very dede are but stewardestes and ministers. Wherefore the greater the daunger is that is at hande, so muche the more dilygently watche ye, hauyng styll in mynde howe that I (whan I was in Asia by the space of thre yeres) ceased not daye and nyght to admonishe and warne euery one of you with teares.

[The texte.] ¶ And nowe brethren▪ I commende you to god, and to the woord of his grace, whiche is able to buylde farther, and to geue you an inheritaunce among at them which are sanctified. I haue desired no mans siluer, golde, or bestut. Yea, you your selues shew y^t these handes haue ministred vnto my necessities, and to thē that were with me. I haue shewed you all thinges, howe that so labouring, ye ought to receyue the weake, and to remembre the worde of the Lord Iesu, howe that he sayed it is more blessed to geue then to receiue.

And thus brethren, because I must parforce departe from you, I commite you all to god (who wyll not forsake his flocke) and to preachinge the woordes of his ghospell, wherin whatsoever parsones doe syncerely and vprightly vse themselues, and doe rather sette forth the franke bountie, & goodnesse of god, whiche he freely geueth to all men, then the iustice of the lawe: them wyll the fauour of God helpe forewarde in thesame. I for my parte accordynge to my duty, haue cast the foundation: but god, that worketh all these thinges by me, may buylde on it, that the same whiche is begonne, maye according to his wyl, be finished, and lyke as it hath hitherto chaunced vnto you, by professyng the ghospell to bee the sonnes of God by adopcion, so ye continuyng in this godly purpose▪ maye atteyne to y^e heritage whiche is promysed vnto all suche, as are sanctified by the grace of god, whether they be Iewes, or els Gentyles. Ye haue seen howe carefull I haue been, what trauayle I haue taken, ye haue seen what perilles I haue susteyned for your sakes, sekyng of you no rewarde for it, neyther honour, neither aduauntage of gaynes, in somuche, that I haue not receyued so muche as necessities at your handes, whiche the other apostles abroad doe, and I both lawfully and also with good conscience myghte haue receyued. I neuer desired golde, or syluer, or apparell of any manne. For (as it is not vnknowne vnto you all) these handes of myne haue sufficiently ministred all thynges that eyther I or my felowes with me neded. I myghte

haue taken these thinges of you, knowyng that a labourer is worthy his wa|ges and hiere, but I thought it better to loke for all my rewarde at gods hād: and I endeouored my selfe by all meanes to geue you a ryghte pexfite ensam|ple, that ye which haue by succession receyued the charge of the flocke, may per|ceyue it to be the dutye of a good shepeherde, that whereas he refuseth no lal|boure to profyte his flocke, yet that he absteyne from receyuyng reward of any man, because of the weake, leste that any man be the more lothe, or maye beare the wurse wyll to the ghospell, for that he is compelled to fynde his curate, or els lest any manne passe lesse on the woordes of the pastours, because that he maye thinke them in his daungier, forasmuche as they receyued benefite at his hande. For the nature of men is suche, that they, (after what sorte I can not tell,) set lesse by them to whome they haue been any thing beneficiall. And although it be right, * that they whiche bestowe the rychesse and treasures of the ghospell on you, be holpen againe of you, with youre temp•rall goodes, whiche be so vyle in respecte of the other, that there is no comparison betwene them, yet I knowyng many weake persones to bee among you, woulde not gyue any man occasion to ymagine euyl of vs. Endeuoure your selues to fol|lowe this myne ensample as nere as ye maye, hauyng styll in minde, what our lorde Iesus sayde: It is better to gyue then to receyue.

[The texte.] And whan he had thus spoken, he kneled downe and prayed with them all. And they all wepte sore, and fell on Paules necke, and kyssed hym, sorowyng moste of all for the woordes whiche he spake, that they shoulde see his face no more. And they conueyed him vnto the ship.

Whan Paule had thus sayed, he kneled downe as his custome was, & all they lykewyse dyd thesame and made their prayers. Than euery man wepte excedyngly, insomuche that they toke hym about the necke, and kyssed him, as takyng gredely the fruicion of hym that streyghtwayes shoulde bee pluc|ked away from them: for euery man was sorye in his mynde for his depar|ture, but moste specially for one woorde that Paule had spoken whan he saied that they shoulde see his face neuer more in the worlde. Whan this was doen, they brought him all a longe to the shyppe (as theyr duetye was,) and loked after him, whyles he sayled, as farre as they coulde see him.

The .xxi. Chapter.

[The texte.] And whan it chaunced that we had launched furth, and were departed from them, we came with a streyght course vnto Chous, and the day folowyng vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a shyp that would sayle vnto Phe|nyces, we wente aborde into it, and

set furthe. But whan Cyprus began to appere vnto vs, we lefte it on the left hande, and sayled vnto Siria, and came to Tyre. For there the shyp vnloaded her burden.

AND after we had sette vp sayle, & wer goen out of syght of them y^t stode on the banke lokinge after vs, we sayled streight furth & arryued at y^e Ylande called Chous, and nexte day after at Rhodes, & thence furth tyll we touched at Patara, whiche is a citie of Licia, nere to the sea syde. There founde we a shyppe, y^t was redye to sayle towarde Phenice & we toke shyping there, & sayled therein. But whan the Ylande of Cypres appeared vnto vs, we

Page lxxiiii

leauyng it on the lefte hande, sayled towarde Syria, & arriued at Tyre, whiche is a citie situate on the sea banke of Phenice, as Sydon is lykewyse. We desired rather to sayle streyght forth to Palestyne, but because Tyre was a marte toun, the master of the shyppe woulde nedes set his marchaundyse on lande there.

[The texte.] ¶ And when we had founde brethren, we taryed the^e seuen dayes. And they told Paule through the spirite, that he should not go vp to Hierusalem. And when the dayes wer ended, we departed, and they all brought vs on our waye, with wyues and children, til we were come out of the citie. And we kneled downe in the shore and prayed. And whan we had taken our leaue one of an other, we tooke shyp, and they returned home againe.

But whan as we founde some dysciples there also, we taryed with them seuen dayes. Emong them were some, whiche beyng enspired with the spirite of prophecy, counselled Paule, that he should in no wyse go to Hierusalem. But yet for all that, when the seuen dayes were expired, we departed from Tyre, all the disciples with their children and wyues accompanying and bringyng vs out of the citie to the sea banke. Where after we had kneled downe and made our prayers with one consent, and had taken our leaue one of an other: we tooke shyping, and they returned home againe.

[The texte.] ¶ When we had full ended the course frō Tyre, we went downe vnto Ptolomaida, & saluted the brethren, and abode with them one day. The next day, we that were of Paules cumpany, departed & came vnto Cesarea. And we

entred into the house of Philip the E|uangeliste, whiche was one of y[•] seuen, and abode with him. The same had fower dough|ters virgins, whiche dyd Prophecie.

From Tyre we sayled to Ptolomaida, whiche is a citie on the sea, nere to the hyll named Carmelus. Here we saluted our brethren, and remayned one daye with them. Nexte daye after, Paule and we wente furth on our iourney, and came to Cesarea, a citye of Palestine, and entred into the house of Philip, whiche firste of all had preached the ghospell to the chaumberlayne, and to the Samaritanes, and was one of the seuen deacons, that the apostles had instiltuted and ordeyned at Hierusalem. With him we abode. This man had fower daughters all vnmarried, whiche had abundantly the spirite of prophecie, ac|cordyng to the prophecie of Iohel.

[The texte.] And as we tarried there a good many of dayes, there came a certaine Prophete from Iewry; named Agabus. Whan he was come vnto vs, he tooke Pauls girdle, and bounde his feete, and handes, and sayed: Thus sayeth the holy ghoste, so shall the Iewes at Hielrusalem bynde the man that oweth this girdle, and shall delyuer him into the handes of the gentiles.

And whan we had continued sojourning in his house certaine daies, there came a Prophete from Iewry, whose name was Agabus. He takinge his lod|geing emong vs, and bayting there, tooke Pauls gyrdle, whiche after he had knotted about his owne legges, accordyng to the custome of the olde prophe|tes, whiche had wount to expresse before by some visible token, that thing that they prophecied of, thorough the inspiracion of the holy ghoste, sayed: Thus sayeth the holy ghoste. He that oweth this gyrdle, shall so be bounde of the Iewes at Hierusalem, & they shall delyuer him into y^e handes of the Gentiles.

[The texte.] When we heard this, both we and other which were of the same place, besought him that he would not go vp to Hierusalem. Then Paul answered and sayed: What do ye weping and vering myne herte▪ I am ready, not to be bound onely, but also to dye at Ierusalem for the name of the Lorde Iesu. When we could not turne his mynde, we cealed, saying: the wyll of the Lorde bee fulfilled.

We beeyng muche feared with▪ these woordes, and the dysciples also that

dwelled there with many wepyng teres desyred him, that he shoulde not com|mitte ne put himselfe into the handes of the Iewes at Hierusalem. This was the godly affeccion and zeles of them, that were lothe to haue so excellent a palstour to peryshe. But Paule, whiche had a more certayne aunswere of the holy ghost in his mynde, and knewe that he should fyrste goe to Hierusalem, and shoulde after that see Rome, sayed vnto them: wherefore do ye make my herte sory with your vayne teares? For the daungier that the Prophetes warne me of, doeth nothyng moue me, but youre douloure and sorowe maketh me to be sory and pensyfe. I am fully mynded to further that thyng whiche the holy ghost wyllleth me, namely the ghospell. I nothinge feare bondes, whiche I haue been well enured with. For god forbyd, that I for feare of enprisō|ment, should leaue of from furthering of the ghospell, seeing that I am ready, yea, yf it were to dye at Hierusalem, for my Lord Iesus sake. Let Paule lye in chaynes, so that the gospell maye haue free lybertie to passe. Let Paul lese his lyfe, so that the glory of Iesus name maye lyuely spryng and flouryshe among all men. I am desirous of lyfe for none other ende, but that I maye profite the ghospell. But otherwyse I woulde reckon it great aduauntage gotten, to be shortly ryd out of this lyfe for Christes sake. Wherefore do not ye mourne for that thing that I my selfe am desyrus of, (yf it shall so please God,) and cease ye therefore to make my mynde pensyfe with your wepyng and waylyng, for I cannot chose but be sad, seyng my frendes sad. To these his woordes, whā we had nothinge to aunswere, and sawe him fully bent to go to Hierusalem, we suffred hym to departe, saying: the wyll of the Lorde be fulfilled. For these ought to be the woordes of true Christians, and though they haue not y^e same woordes styll in their mouthes, yet must they continually thinke them in their hertes, so that in aduersitie, as well as prosperitie, styll muste they saye: The wyll of the lorde be fulfilled.

[The texte.] After those dayes we toke vp our burthens, and went vp to Hierusalem. There went with vs also certayne of the disciples of Cesarea, and brought with them one Muason of Cyprus, an olde disciple, with whome we should lodge. And whan we were come to Hie|rusalem, the brethren receyued vs gladly. And on the morowe, Paul wēt in with vs vn|to Iames. And all the elders came together. And whan he had saluted them, he tolde by order all thinges, that God had wrought among the Gentiles by his ministracion.

And so whan we had taryed a fewe dayes at Cesarea, we made readye oure selues to take our iourney toward Hierusalem. And some of the disciples folowed Paule, and went in cumpany with vs from the cite of Cesarea, brin|ging with them a certayne man named Muason, which was a Ciprian borne, with whome we should • hoste at Hierusalem. For he was knowen to bee a good and godly man, for he had than of longe tyme beleued the ghospell, and had persisted and continued in the sincerite of the faythe. But whan we were come to Hierusalem, the brethren gladly and ioyfully

receyued vs. And Paule the nexte day takinge vs with him, went to Iames his house the iuste, whiche was called the brother of the Lorde. For he was instituted of the Apostles, byshop of Hierusalem. And thyther assembled all the elders. Whome as soone as Paule had euerychone saluted, he rehearsed to them in ordre, what God had wrought emong the Gentiles by his ministerye, emonge whome he had nowe a good sorte of yeares preached the ghospell.

[The texte.] And when they heard it, they gloryfied the Lorde. And sayed vnto him: Thou seest

Page lxxv

brother how many thousande Iewes there are whiche beleue, and they are all earnest folowers ouer the lawe. And they are infourmed of the, that thou teachest al the Iewes whiche are among the Gentiles, to forsake Moyses, and saiest that they ought not to cir|cumcise their children, neyther to lyue after the customes. What is it therfore? The mul|titude must nedes come together: For they shall heare that thou art come. Do therfore this that we saye to the. We haue fower men, whiche haue a nowe on them: Them take and purifie thy selfe with them, and do coste on them, that they maye shaue their heades: and all shall knowe that those thinges, whiche they haue heard concernynge the, are no thing: but that thou walkest and kepest the lawe.

Whan they heard all the matter they glorifyed the Lorde, that had also powred his grace vpon the Gentyles. But forasmuche as Paule was accused to many of the Iewes, to be one that abhorred Moyses law, and that he in set|tyng furth the benefyte that came by the ghospell, yelded lesse to the obseruaciō of the lawe, then he ought to do: to the entent that a remedy myght be founde for this inconuenience also, they sayed vnto hym: brother Paule, sayed they, thou seest howe many thousande Iewes be he•e that beleue the ghospell, and all these are muche affeccionate to the lawe of Moses. And a rumour there is come to their eares, whiche we knowe to bee false, that thou teacheste the Iewes, which are among the Gentyles, to forsake and renounce Moyses law, so that they neyther circumcise theyr children, ne kepe the trade of theyr fore|fathers, as concerning choyse of meates, kepyng of the Sabbothe dayes, walshyng, and suche other thinges, as the Iewes, whiche are not conuersaunte with the Gentyles, do with great deuocion, obserue and folowe. These men, beyng restrayned by an acte made of their forefathers, are indifferently con|tented, that the Gentiles be not burdened with the lawe. But that those, which are Iewes borne, shoulde be led awaye from the obseruacion of the lawe, to the Gentiles kynde of lyfe, they can in no wyse abyde. Wherefore we must take here good hede, that no sedicion be made about this matter. What remayneth thā to be doen? First it cannot be chosen, but that the multitude must be called together. For it wyll

soone be knowen, that thou art come. Wherefore to the entente that thou mayest bee out of this suspicion, folowe our counsell. Here be among vs fower men, whiche accordynge to the custome of the Iewes, haue taken a vowe on them, ioyne the with them, and fulfyll together all solemne ceremonies, as they do, that desyre to be purified and made holy after theyr vowe: and yf there be any thing besydes that is to be bestowed on sacrifice or offeringes, bestowe lyke coste as they do, vntyll suche tyme that they haue shaluen their heades. And in so doynge, euery man shall knowe for a suertie, those thinges to be false, that be rumoured abroad of the, and they shall also perceyue, that thou in suche forte besydes doest preache the gracious benefite of the ghospell, that it is without reprove of those, that kepe the ceremonies of the lawe, whiche God deliuered them, and other tradicions of their elders, whā they see thee do the same, which some had reported the to disproue. And by this meanes shall the Iewes cease to speake euyll of the, whiche are so manye in numbere, that they must nedes be had inestimacion and not neglected.

[The texte.] ¶ But as concernyng the Gentiles whiche beleue, we haue wrytten and concluded, that they obserue no suche thing, saue onely that they kepe them selues from bloud, and from thinges offered to ydolles, and from strangled, and from fornicacion.

But as for the Gentyles, that are conuerted to the fayth we haue writ but

Page [unnumbered]

of late vnto them, as it was agreed vpon, and decreed by the apostles and the whole cumpanye of dysciples, that they shall not be compelled to kepe Moses lawe, sauynge onely that they absteyne from that fleshe, that is sacrificed vnto ydolles, from bloude, from strangled bestes, and from aduoutry.

[The texte.] ¶ Then the nexte daye, Paule toke the men, and purified himselfe with them, & entred into the temple, declaryng that he obserued the dayes of the purificacion, vntil that an offeryng shoulde be offered for euery one of them. And whan the seuen dayes wer now almost ended, the Iewes whiche wer of Asia (when they sawe him in the temple) moued all the people, and layed handes on him, crying: men of Israel, helpe. This is the mā that teacheth all men euery where against the people and the law, and this place. He hath allso brought Brekes into the temple, and hath polluted this holy place. For they had seen with him in the citie, one Etophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the citie was moued, and the

people swarmed together. And they toke Paul, and drue him out of the temple, and forthwith the doores wer shut.

Than Paul dyd after this counsell of Iames and of the brethren, and talkyng vnto hym those fower persones, whiche had solemnely made a vowe, wente into the temple, and there professynge that his dayes of purifying wer finyshed, he omitted ne let passe no ceremonye, vntyll that sacrifice was offred vp for euery one of them. All this required seuen dayes space for the accomplyshement therof. Whiche beyng almoste expired, certayne Iewes that beleued not, whiche before had seen hym in Asia, and there raysed commocion agaynste him, whan as they sawe Paule in the temple, they stirred vp the people, and laied handes on Paul, crying: Ye mē of Israel helpe: this is he, whom you haue by reporte hearde of, that hath wandered ouer all countreyes, and hath taught in all places a newe doctrine agaynste this people, whiche God chose seuerally to hymselfe, against our lawe also, whiche we receyued of God, and agaynste this temple, whiche is had in great honour through all the whole worlde. And yet is not this wycked person so contented, but hathe moreouer brought with him into this our temple bothe Grekes, and others, that are not circumcised, and hath prophaned or polluted and suspēded this holy place. (For duryng the tyme that Paule had been in the citie, they had dayly seen in his cumpanye, one Trophimus whiche was an Ephesian borne, and thereby they coniectured,* that Paule had brought him into the temple.) With this troublesome noyse all the citie was reysed, and the multitude flocked together. And they toke Paule and drewe hym out of the temple, (as a man worthy to bee delyuered into the handes of the furious rageyng people, to do with hym what they woulde, and forthwith the doores of the temple were shut faste vp, that he myght haue no place whither he myght safely escape. For they sought oportunitie, that is to saye, a tyme and waye conueniente to kyll him, whiche thing was not lawefull for theyr religion to doe in the temple,) as thoughe it were not an vngodly and a wicked thing in any place els to sley an innocente.

[The texte.] As they went about to kyll hym, tydinges came to the high captayne of the souldiers that al Ierusalem was moued. Whiche immediatly toke souldiers and vnder captaynes and ran downe vnto them: whan they saw the vpper captayne & the souldiers, they left smytyng of Paul. Than the captayne came nere and toke hym, and commaunded him to be bound with two chaynes, and demaunded what he was, & what he had doen. And sum cryed one thing, sum another, among the people. And when he coude not knowe the certayntie for the rage, he commaunded him to be caried into the castell. And when he came

vnto a stayre, it fortunēd that he was borne of the souldiers, for the violēce of the people. For the multitude of the people folowed after crying: away with

him.

In the meane space, tidynges came to the capitaine marcial of the Ro|mayne armye, that all the citie of Ierusalem was reysed vp. The captayne forthwith taking & ioyning vnto hym souldiers, with theyr vnder captaynes, hastened to them. But whan the Iewes sawe the captayne marciall hastening toward them with harnesssed men, they surceassed, and lefte smyting of Paule. And whan the captayne was come some what nere, he commaunded them to lay handes on Paule, * and to bynde hym with two chaynes, supposyng him to bee some haynous malefactoure, forasmuche as the multytude ordred hym so roughly and so sore. That doen, the capitayne enqyred of the Iewes what he was, and what he had committed. But whan he coulde haue no certayne knowlege, by reason of the troublous noyse that they made on eche syde, ro|ryng and crying with a loude voyce, one one thing, and another another thing, he commaunded that Paule shoulde bee brought into the castell, bounde as he was, that he myght knowe the trueth within the place of defence, and of safe custody, the people beyng set aparte. And whan as Paul came to the stayghers of the castell, he was caryed of the souldiers, for feare leste y^e multitude shoulde violently take hym awaye. For they feared leste they woulde hurte him before he coulde be conueyghed into the castell. For the multitude of the people folo|wed euen to the very staighers of the castell, crying out as high as they could, awaye with him, dyspatche him, awaye with him.

[The texte.] And whan Paule began to be caried into the castell, he sayed vnto the high capitaine: maye I speake vnto the? Whiche sayed: Canste thou speake Greke? Art not thou that Elgypcian, whiche before these dayes madest an vprorre, and leddest out into the wyldernes fower thousand men that were murderers? But Paule sayed: I am a manne which am a Iewe, of Tarsus a citie in Cilicia, citizen of no vyle citie, I beseche y^e suffer me to speake vnto the people. And whan he had geuen him lycence, Paule stode on the steppes, and beckened with the hande vnto the people, and whan there was made a greate sylence, he spake vnto them in the Hebrewre toung, saying.

But after they came to the entry of the holde, Paule beeyng desyrous to satisfye the mynde of the Iewes that made this businesse, sayed to the cap|taine marciall, maye it please you to geue me leaue to speake vnto you? The marciall aunswered: canst thou skill of the greke toung? For Paul had spoken those woordes in Greke. Art not thou (saied the marciall) the same Egipcian, that hast made commocion before lykewyse, & that leaddest fower thousande murderers hence into the deserte? Paule aunswered: I am not he whome you take me for, but I am a Iewe borne, and my natyue countrey is Tar•us, a noble citie in Cilicia. But I praye you geue me lycence to speake my mynde to the people. Which whā he had permitted him, Paule standyng on the steppes, beckened wyth his hande and certified the people by tokens,

that he woulde speake vnto them. And streyghtwayes sylence was made, and he began to speake on this wyse, in the Hebrewe tounge.

The .xxii. Chapter.

[The texte.] ¶ Men, brethren, and fathers, heare ye myne aunswer which I make nowe vnto you. When they heard, that he spake in the Hebrewe tongue to them, they kepte the more sylence. And he saieth: I am verayly a manne whiche am a Iewe, borne in Tarsus a citie in Cilicia: neuertheles, yet brought vp in this citie, at the feete of Bamaliel, and infourmed diligently in the lawe of the fathers, and was feruently mynded to godwarde, as ye all are this same daye, and persecuted this waye vnto death: byndyng and deliueying into pryson both men and women, as the chiefe prieste doeth beare me wytnes and all the es|state of the elders, of whom also I receyued letters vnto the brethren and wente to Dalmasco to bryng them whiche were there bound vnto Ierusalem, for to be punished.

YE menne whiche be here present, partely by lynage brethrē, and partely for your auncient yeares & dignitie, fathers, gyue eare to me, whiles that I purge my selfe of those thinges, wherof I am falsely accused vnto you. Whā Paul had spokē these wor|des in manier of a preamble, y^e multitude heatinge him speake Hebrewe, made y^e more silence, whither it were because y^t euery man vnderstoode this language, or els because y^e al men beare more fauour to their owne countrey speache, thē to any other. Than did Paul procede and goe furth in his tale in this wyse. To the entent that ye maye perceyue me to haue committed nothing blasphemously, eyther againste this Iudaicall people, or againste Moyses lawe, or els against the temple: I am a Iewe borne, my father and my mother both Iewes, and borne I was at Tarsus, a citie in Cili|cia. But brought vp was I in this citie, at the feete of a man, that ye all knewe well inough, whose name was Gamaliel, and euen from my chyldehoode was I diligently instructed in the lawe of my countrey, earnestly bent to the honou|ring of the true God, in suche sorte as ye do to this presente tyme: insomuche that I, for the affeccion that I bare to the lawe, dyd persecute this doctrine of the ghospell, whiche I nowe professe, pursuyng suche as professed thesame, not to pryson and bandes onely, but also to death, entendyng nothyng els then persecucion, with sore threatnynges, and sondry kyndes of death againste the professours of the ghospell, byndyng and castyng into pryson, bothe man and woman, that stycked to the sayed doctrine. And that I tell nothyng otherwyse then trueth, he can beare me wytnesse whiche was than the high priest and all the other auncientes with him, from whom I receyued letters and tooke my

iourney towardes Damasco, that I myght bryng thē prysoners from thence to Hierusalem, whiche pro^oessed Christes name, to the entente that they myght be punyshed, accordyng to the dyscrecion of the priestes and elders.

¶And it fortunēd (as I made my iourney, and was come nygh vnto Damasco) about none, sodaynly there shone from heauen a great lyght rounde about me, and I tell vnto the yerth, and I heard a voyce saying vnto me. Saule, Saule, why persecutest thou me? And I aunswered: what art thou Lord? And he saied vnto me: I am Iesus of Nazareth, whome thou persecutest. And they that were with me, sawe veryly a lyght and were a\frayed but they heard not the voyce of hym that spake with me. And I sayed: what shall I do Lord? And the Lord sayed vnto me: aryse, and go into Damasco, and there it shall be tolde the of all thinges, whiche are appoynted for the to doe. And when I sawe nothyng for the bryghtnesse of the lyght, I was led by the hande of them that were with me▪ and came into Damasco: And one Ananias a perfecte manne (and as pertaynyng to the lawe,

Page lxxvii

hauing good reporte of all the Iewes whiche dwelt there) came vnto me, and stode and sayed vnto me. Brother Saule, receyue thy sighte. And the same houre I receyued my syght, and sawe him. And he sayed: the God of our fathers hath ordeyned the before, that thou shouldest know his wil, and shouldest here the voyce of his mouth, for thou shalt be his witnesse vnto all men of those thinges whiche thou hast seen and heard. And nowe why tariest thou? Aryse, and be baptised, and washe awaye thy synnes in callyng on the name of the Lorde.

This mynde dyd I than beare them, for none other cause, then for the affleccion that I had to the lawe, and to our relygion, whiche I had receyued of my forefathers, whiche thing is the occasion that ye nowe at this presente are so muche against me. Nowe wyll I tell you, by what occasion I chaunged my mynde, whiche whan ye shall perceyue, perchaunce ye also wyll turne your myndes. For it chaunced, whan as I went thyther, and was almoste at Dalmasco, aboute high noone, sodaynlye a great lyght compassed me about from heauen, wherewyth stricken I was, and I fell downe to the grounde, and hearde a voyce speake vnto me from heauen, saying: Saule, Saule, why doest thou persecute me? Unto whome, whan I had made aunswer: What art thou lorde? the voice saied againe: I am Iesus of Nazareth whom thou pursuest. But my companions that were with me sawe the light, and were sore afrayed, as for the voyce that spake vnto me, they hearde it not. Than sayed I: Lorde what is thy wyll that I shoulde doe? The lorde made aunswer againe in this wyse: Aryse and go to Damasco. There shall eche thyng that thou must doe, be tolde thee. And where myne iyes were so daseled with the bryghtnes of that lyght, that I coulde see nothyng at all, my felowes led

me by the hande, vntyll I came to Damasco. There mette I with a good man, and one that for his vpryght walkyng in the lawe, was also Godly, named Ananias, of whome all the Iewes that dwelt than at Damasco reported well. This Ananias standyng by me, sayed thus. Brother Saule receyue thy syght againe. And I forthwith receyued my syght and sawe him.

Than sayed he: The God of our fathers hath chosen, and ordeyned the for this ende, that thou shouldest knowe his wyll, and that thou shouldest see him, that is onely iuste: whiche iustifyeth all thyng, and that thou shouldest heare the voyce of his mouthe. For Iesus was in the same lyght, that daseled thyne eyes, and it was his voyce that thou dyddest here, forbecause thou shalte bee a wytnes vnto him before all menne, of those thynges, whiche thou hast seene and hearde, and now seeing this is the wyll of god, wherefore doest thou stay. Aryse, and be christened, and washe awaye thy synnes, callyng vnto his name, whom thou before hast persecuted.

[The texte.] ¶ And it fortuneth, that when I was come agayne to Hierusalem, and prayed in the temple, I was in a traunce, & saw him, saying vnto me: Make haste and get the quickly out of Hierusalem: for they wil not receyue thy witnes that thou bearest of me. And I sayed: Lord, they knowe, that I prysoned and beat in euery Synagoge them that beleued on thee. And when the blood of thy witnes Steuen was shed, I also stode by, and consented vnto his death, and kept the tyme of them that slewe hym. And he sayed vnto me: departe, for I wyll sende thee a farre hence vnto the Gentyles.

These thynges doon at Damasco, when as I within shorte space after, had returned vnto Ierusalem, beeyng then a newe man, and was praying in

Page [unnumbered]

the temple, rauished I was besydes my selfe, and Iesus I sawe whiche sayed vnto me: Make haste, and get the speedely out of Hierusalem, for here wyl they not receyue thy testimony of me. Than answered I in this wyse: Lorde, I haue a good hope, that I shall doe good amonge this people, forasmuche as themselues knowe, that I for fauoure that I dyd beare vnto the law cruelly handled thy disciples, halyng into pryson as many as I coulde take, & whyping them in all congregacions, that gaue credence vnto thy gospell. And yet was I not satisfyed with this doynge. But when the bloude of Steuen was shed, whiche by his death bare faithfull witnes of the, and with great boldnes and constancie, I also was by when they stoned hym, & consented to the death of the innocent man, insomuche that I kepte their garmentes, whiche brought hym to the place of execucion, and that fyrst began to cast stones at him. And seying that euery man may well vnderstande by this, howe muche affectionate I was once towardes the lawe, they may now

ryghte well perceyue that I chaunged not myne intent without great causes, & many shall be founde, that wyll so muche the more gladly folowe myne ensample, the more they shall see that my zeale was towardes this olde religion, for loue whereof I the more cruelly persecuted thyne. Whan I had this sayed, the Lorde aunswered: Goe, I say, and do as I byd the, for nowe is tyme come, that the spreadynge of my gospell all the worlde abroad were begun. And for this ende haue I chosen the, that I maye sende the from hence to far countreyes amonge the Gentyles.

[The texte.] ¶ They gaue him audience vnto this worde, and then lyfted vp theyr boyces, and sayed: away with suche a felowe from the yearth: for it is not reason that he should liue. And as they cryed, and casle of theyr clothes, & thure dust in the ayer, the captayne commaunded him to be broughte into the castel, and bad that he shoulde be scourged, and to be examined, that he might know, wherfore they cryed so on him. And when they bound hym with thonges, Paule sayed vnto the Centurion that stode by hym: Is it lawfull for you to scourge a man that is a Romaine, and vncondemned: Whan the Centurion heard that, he wente and tolde the vpper captayne, saying: what entendest thou to do? For this manne is a citizen of Rome.

The Iewes had peaceably suffred Paule to speake his mynde, vntyll he spake those wordes, y^t is (I wyll sende the to farre coūtreies among the Gentiles.) These wordes renewed eftsones euery mans griefe, because that the Iewes beare great despite, and wunderfully abhorred the Gentiles: & for this cause dyuerse of those also whiche despyed not the ghospell, would in no wyse that the Gentyles shoulde haue been made partakers of the gracious benefite that rummeth by the ghospell: or yf they nedes shoulde be receyued, that than they shoulde not be receiued, vnlesse they woulde be circumcised, as who should say, that a man might not bee a good man & in the fauour of God, vnlesse he wer a Iewe. Wherefore whan they heard that the Gentiles were preferred before the inhabitauntes of Hierusalem, with great clamoure and noyse they interrupted Paules tale, and sayed vnto the marcyall: Rydde this felowe out of the worlde, for it is pitie that he lyueth. And whan the Iewes by many tolkens, vttered the outrageous griefe of theyr myndes, by crying, and castyng of their garmentes, and finally by throwyng dust into the ayre, the marciall supposed that some haynous crime had been commytted, by occasion wherof, all the people thus was stirred vp after so straunge a sorte: specially seeyng that through licence gyuen by hym vnto Paule to tell his tale, there had come nought els, but more inconuenience, cōmaunded his souldiers to bryng Paule

into the castell, and by waye of examinacion to whyppe hym, to the ende

that by that meanes at the least wise, they might of his owne confession, get out of him the cause, why the people tooke vp suche exclamacion against him.

And whyles they at the commaundemente of the marcyall, were in byndynge him towards his whyppynge, Paule sayed vnto an vnder captayne standing by, whiche was appoynted to see hym examined with tormentes: What, is it a thing lawfull for you to whyppe a Romaine, yea, and that before he be cast or founde giltye of his trespase? Whiche woordes whan the pette captaine heard, he spedely went vnto the marciall, and shewed hym what he had heard, saying: what intende ye to doe? For this man, whome ye haue commaunded to be whypped, is a citizen of Rome.

[The texte.] Than the vpper captayne came, and sayed vnto him: tell me, arte thou a Romaine? He sayed: yea. And the captayne answered: with a great sum obtayned I this freedome. And Paule sayed: I was free borne. Then streyght waye they departed from him which should haue examined hym. And the high Captaine also was afrayed, after he knew that he was a Romaine, and because he had bounde hym.

But assone as the marciall heard this, he came to Paul himselfe, and saied vnto him: Tell me is that same true, that my petie captayne hath certified me of? Art thou a citizen of Rome? And when Paule had affirmed that he was a citizen of Rome, the marciall aunswered: It is a great matter that thou speakest of. For it coste me a great some of money, before I could be franchised and made a citizen of Rome. Then sayed Paule: In this matter my chaunce was better, for I was borne citizen of Rome, and that lawfullye, for my parentes before me were lykewyse. Than furthwith those whiche were ready there to haue gotten out the trueth of him by meane of tormētes, departed from Paul. And the marciall also himselfe feared of his owne parte, after that he perceiued hym to be a citizen of Rome, because that he had bounde him. So greatly was the name of the Romaines than feared.

[The texte.] On the morowe (because he would haue knowen the certaintie wherfore he was accused of the Iewes) he leused him from his bandes, and commaunded the high priestes and all the counsell to come together, and he brought Paul forth, and set him before them.

The nexte daye the captayne beyng desyrous to knowe what the matter was, that the Iewes had accused him, leused him out of his bandes, and commaunded that the chiefe priestes shoulde assemble togyther, and all the whole counsell lykewyse, and furthe brought he Paule before them, that the matter myght be entreated by the heades without commocion of the multitude.

[The texte,] ¶Paule behelde the councell, and sayed: men and brethren I haue lyned in all good conscience before God vntyll this daye. And the hye priest Ananias commaunded them that stoode by, to smyte him on the mouthe. Then sayed Paule vnto him: God shall smyte the thou paynted wall. Sittest thou and iudgest me after the law and commaundest me to be smitten contrary to the law? And they that stode by, sayed: reuilest thou Gods hye priest? Then sayed Paul: I wyst not brethren, that he was the hye priest. For it is written: thou shalt not curse the ruler of thy people.

Page [unnumbered]

THan Paule hauyng his iyes fixed and stedfastly set on y^ecouncell, begon to speake in this wyse: I haue been conuersant in the sight of God, who onely gyueth rightful iudgement, vntyll this present day, beating my selfe vpryghtly and with a good conscience, in all matters. Whan the high priest Ananias had heard him so boldly speake, and so freely, howe that streyght wayes he declared and auouched himselfe to be gyltles, to the iudges reprove, and other his accusers, takyng the matter greuously, that he had not reuerently spoken of hym, neyther that he any thinge cloked the matter, commaunded those that stoode by, to buffet hym on the face whyles he was speaking. This was it, that the lorde had certified Paul of before, whan he saied: They shall not receyue thy wytnesse of me. Thā Paule on the one syde disdeynyng in his mynde at this iniury, whiche was neuer vsed, no not in the iudgements of the heathen, and on the other syde certifyinge hym that he should be punished at Gods hande afterwarde in time to come for such manifest tyrāny,^{*} sayed vnto him: God shall smite the thou whitelymed wall. Syttest thou in this wyse, that whan thou hast heard the matter, thou mayest geue sentence accordyng as the lawe requireth, and commaundest thou me to bee smitten before thou hearest the matter, contrary to the lawe? whiche forbyddeth that any man shoulde be punyshed, excepte he be lawfully conuicted and cast. Than they whiche stoode nexte vnto Paule, sayed vnto hym: Doest thou in this wise reuyle Gods high priest? To suche extreme tyranny was than the priesthoode of the Iewes come, that they claymed it as a thing lawfull for them, againste right and equitye, to do euery man hurte, and yet would not they permit other mē freely to speake. Whiche was an euident token that their priesthood shoulde not long continue, after it was come to the extremitie of all mischief. Than Paul, perceyuing that he should nothing further his cause vnder such a iudge, thought that best it was onely to seke occasion, howe that assembly myght be dissolued. Wherefore he aunswerd: Brethren I was vncertayne that this man was the high priest. Els I remembre well, that it is

written in the booke of Exodus: Thou shalte not speake euyl by the Prince or reowler of the people. After he had with this aunswere, somewhat appeased these that warned hym thereof, he ymagined some occasion, howe he myght auoyde the tumulte and murmuring of the people. For lawfull it is to voyde peryll by crafte, wheras appereth no hope of profityng.

[The texte.] Whan Paule perceyued that the one parte were Saduceis and the other Phariseis, he cryed out in the councell. Men & brethren, I am a Pharisee the sonne of Pharisee. Of y^e hope & resurreccion frō death, I am iudged. And whā he had so sayd, there arose a debate betwene the Phariseis & the Saduceis: and y^e multitude was deuyded. For y^e Saduceis say, y^t there is no resurreccion, neither aungell, nor spirit: but the Phariseis graunt both.

Wherefore Paul, consideryng that in the congregacion there were two sor|tes of menne, the one Sadduceis, the other Phariseis, whiche agreed not one with an other, sayed with a loude voyce in audience of the counsell, so that eluery man might here him: Brethren I am a Pharisey, and my parentes were Phariseis, and I am arrayned, for because that I preache, that the dead shal aryse agayne. After he had thus sayed, there arose dyssencion betwene the Phariseis, and the Sadduceis: And the multitude also that was presente seeyng them at variaunce, varied among themselues, and were of sundrye

Page lxxix

opinions and partes. For the Sadduceis, in asmuche as they beleue that the soule dieth with the body, do neyther alowe resurreccion, nor suppose that there is any spirite or aungell: The Phariseis on the other part beleue both that relsurreccion shalbe, and that there be bothe Angelles and spirites. Wherefore the multitude with great clamour began to make trouble.

[The texte.] And there arose a great crye, and whan the Scribes whiche were of the Phariseis parte arose, they stroue saying: we finde no euil in this man: Though a spirite or an angel hath appered to him, let vs not striue against God. And whan there arose great debate, y^ecap|tayne (fearing •est Paul shoulde haue ben plucte a sundre of them) commaunded the soul|diers to go downe, and to take him from among them, and to bring him into the castle.

In the meane space, certayne Scribes of the Phariseis secte, arose, and contended in the fauour of Paule, and sayed: We perceyue nothyng wherein this man hath transgressed. And yf that the holy ghoste or an aungell hath spoken vnto him, it is not oure parte to contende ne striue with God. This they sayed, vpon the occasion that Paule the day before, had

shewed thē, that the lorde had appered vnto hym by a vision in the temple. So muche doeth it auayle in cases alredye rowled and determined, to be of this secte, or of that. But whan this dyssencion encreased more and more by reason that the Sad|duceis cryed out so sore against the Phariseis, and the matter seamed lyke to growe to nothing els, but to an extreme and deadly commocion, the marciall fearing lest that Paule shoulde be plucked in pecies among them, commaun|ded the souldiers to go downe, and take Paule from the throng, and to bring him into the castell againe.

[The texte.] The night folowyng, God stode by him and sayed: bee of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome.

Than was it tyme, that God shoulde somewhat coumforte him, that so manfully had wrastled for hym, seyng that these troubles were so sore, and yet sorer wer at hande. Wherefore the nexte night againe, the Lorde stode by hym, saying: Be of good courage Paul. These troubles shal not make an end of the, for the tyme of death is not yet come: but yet is it to come, that euen as thou hast valiauntly borne witnesse of me at Ierusalem, so shalte thou witnesse of me at Rome also. Thou hast doen thy parte in this citie, whiche is the chiefe in all Iewry, it remayneth nexte that thou do the same in Rome, whiche is the head citie of all the worlde.

[The texte.] And whan it was daye, certayne of the Iewes gathered themselues together, and made a vowe, saying that they would neither eate nor drinke, tyll they had killed Paul. They were moe then fowertie men, which had made this conspiracion. And thei came to the chiefe priestes & elders, and sayed: we haue bounde our selues w^t a vowe, that we wil eate nothing, vntyll we haue slayne Paul. Nowe therefore geue ye knowledge to the vplper captayne and to the counsell, that he bring him forth vnto vs to morowe, as though we would knowe some thinge, more perfectly of him. But we (or euer he come nere) are ready to kyll hym.

But as soone as it was day, certayne Iewes made a conspiracion, and cursed them selues to the deuyll and to damnacion, yf they dyd eyther eate or drinke, before they had slayne Paule: so greate malyce had they conceyued againste hym. And it was no small noubre, that had made this conspiracie, but they were aboue fowertie. These persons wente to the high priestes and elders, and shewed them their entente and purpose, sayinge: We haue moste depely

cursed our selues, to be perpetually damned in hell, if we eyther eate or drynke, before we shall haue slayne Paule. Nowe must ye lykewyse put vnto your helpyng handes to the furthuraunce of our request, that we maye the more easely bryng to passe that thinge, whiche we are all desyrous to doe. Sende ye woorde to the highe marciall, both in your names, and also in the name of the whole counsell, that he bryng Paule before you againe, pretendynge that ye wyll enquire more dilygently of him, forasmuche as yesterdaye ye coude not, by reason of the commocion. And we shall so prouyde, that he shall not come safely into the castell againe, as he yesterdaye dyd, but before he come to the place, where the counsell shalbe kepte, we wyll be ready to slay him.

[The texte.] ¶ When Paules syster sonne heard of their laying wayte, he wente, and entred into the castell and tolde Paul. And Paul called one of the vnder captaynes vnto him, & said: Bryng this young man vnto the high captayne, for he hath a certaine thing to shew him. And he toke hym, and brought him to the high captaine, and sayed. Paul the prisoner callled me vnto him, and prayed me to bring this young man vnto the, which hath a certaine matter to shewe the. The hygh captayne toke him by the hande, and wente with him out of the waye, and asked him, what is it that thou hast to tell me? And he sayed: the Iewes are determined to desire the y^t thou wouldest bring forth Paule to morowe into the coun|sel, as though they would enquire sumwhat of him more perfectly. But folow not thou their myndes: for there lye in wayte for him, of them, moe then fowerty men, which haue bound them selues with a vowe, that they wil neither eate nor drynke, tyll they haue killled hym. And nowe are they ready, and loke that thou shouldest promyse. The vpper capltayne then let the young man departe, and charged hym, saying: see thou tell it out to no man, that thou hast shewed these thinges to me.

Whiche craftye trayne of so deadly daungier, after that a certaine young manne, neuewe vnto Paule by his sisters syde, had perceyued, he thought the matter woulde not be slepte, but forthwith entred into the castell, and vttred vnto Paule, the daungier that was at hande. Whan Paul knew of this he callled one of the vnder captaynes vnto hym, and sayed: Bryng this younge man vnto the marciall, for a certaine matter he hath to dysclose to hym.

Than the Captayne toke the young manne, as he was desired to doe, and led hym to the marciall, and sayd: That same felowe Paule, which is in holde, desired me to bryng this young man vnto you, and saied that he had a certaine matter, whiche he desyred to talke with you of. Than the marciall toke the young man by the hande, and wente asyde with him, and asked: What is the matter that thou wouldest speake with me? He aunswered. The Iewes haue conspired the death of Paule, and haue thus agrred among themelues, that they wyll entreate you, to bryng Paule againe before the

councell to morowe: vnder the pretence, that they wyll more dilygently make enquire of hym, forasmuche as yesterday they coulde not well saye al that they woulde haue sayed vnto hym. But they entende an other matter. Wherefore ye had nede to take hede, that ye do not vnawares graunt them their desyres. For they haue layed theyr heades together and do vtterly purpose to destroy Paule, yea there be alboue fowerty, that haue cursed themselues depely, yf they eyther eate or drinke, before they haue slaine him. And euen now are they ready to commit this mis|chiefe, and loke but for an aunswer of you. Whan the marciall had heard this, he let the young man departe chargeyng him, that he shoulde tell no man, that he had vttered this matter vnto the marciall. For he was desyrous to saue Pauls lyfe, but yet so, that he myght auoyde the yll wyll of the Iewes.

[The texte.] ¶ And he called vnto him, two pete Captaynes, saying: make redye two hundred

Page lxxx

[The texte.] souldiers to goe to Cesarea, and horsemen three score and ten, and speare men two hundred at the thirde houre of the nighte. And delyuer them beasles that they may set Paule on, and bring him safe vnto Felix, y^e high deputie: and he wrote a letter after this maner. Claudius Lisias vnto the moste mighty ruler Felix, sendeth gretinges. This manne was taken of the Iewes, and shoulde haue been kylled of them. Then came I with souldiers, and rescued him, and perceyued that he was a Romaine. And when I would haue knowen the cause, wherefore they accused hym, I brought him foorth before the counsel. There perceiued I that he was accused of questions of the lawe. But was not giltye of any thing woorthy of deathe or of bandes. And whan it was shewed me howe that the Iewes layed wa^{ee} there for him, I sent him streyghte waies to the, and gaue commaundemēt to his accusers, that the thinges, which they haue against him, they should tel before the: fare well.

Wherefore he called two of his petie Captaynes vnto hym, and sayed: Make ye readye of souldiers, two hundreth foote men, and three skore and ten horsemen, and two hundreth speare men, that may go to Cesarea, soone vpon the thirde houre of the nyght: prouyde also horses, that ye maye carry Paule safe to the presydent Felyx: the cause of the marcyalles so preste dilygence, was not for this onely cause and purpose to saue a mannes lyfe (for he was not a man of any suche conscience) but his desyre was to be dyspatched of Paul whome he neyther coulde defende or maynteyne against the sette malice of the whole counsell, nor yet durst commit him beyng a citizen of Rome, vnto their furiose handes. And therfore commaunded he that he shoulde be had forth alway by nyght, with a great bende of men, fearynge leste that yf he had gone in the daye, or with a small company, the Iewes woulde haue taken him away in his iourney, and kylled him: and than

the faulte should haue lyen on his necke, because it woulde haue been thought, that he had betrayed a citizen of Rome. And he sente also a lettre vnto Felix, the tenour wherof foloweth. Claudius Lysias vnto the moste woorthye president Felix, gretynge. The Iewes had layed handes on this man, and would haue •laine him, vnlesse I, vpon know|ledge that he was a citizen of Rome, had cummen with a bende of men, and taken him from them▪ And forasmuche as I was desyrous to knowe the cause wherfore they accused him. I brought him before their owne councell. Whome I founde to be cle•e without faulte, eyther worthy death, or els wher|fore he had deserued to be emprysoned, sauynge that certayne questions of the Iewes lawe were layed to his charge, but nothynge els. As soone as I was certified, that the Iewes had appoynted to lye in wayte for him, I sente him forthwith vnto you, admonyshynge the Iewes withall, whiche bee his accu|sers, that yf they haue any thing to laye to his charge, they shoulde take theyr iourney to plead their matter before you. And thus fare ye well.

[The texte.] ¶Then the souldiers (as it was commaunded them) tooke Paule, and brought him by night to Antipatras. On the morowe they left their horsemen to go with him, & returned vnto the castell. Whiche whan they came vnto Cesarea (and deliuered the epistle to y^e de|putie) presented Paul before him. Whā the deputie had red the letters, he asked of what countrey he was. And when he vnderstoode that he was of Cilicia, I wil heare the (saied he) whan thyne accusars are come also: and he commaunded hym to be kept in Herodes iudgement hall.

Than the souldiers, accordynge as they were commaunded of the marcial, beyng charged with Paule, brought him by night to Antipatras the citie.

The nexte daye for asmuche as Cesa•ea was not ferre of, and they supposed then that there was no great daungier to be feared, the footemen returned to Hierusalem into the castell agayne, and the horsemen wente with Paule vnto

Page [unnumbered]

Cesarea. Whyther after they were come, and had delyuered the letter vnto the presydent, they brought Paul also before him. And whan the presyden•te had perused the letters, he asked Paul of what prouynce he was. Whan Paul an|swered that he was a Cilician borne: I wyll heare the, (sayed he,) whan thy accusers are presente. And so commaunded that he should be kepte in Herodes iudgement hall.

The .xxiiii. Chapter.

[The texte.] ¶ After fyue dayes, Ananias the high priest descended with the elders, and with a cer|tayne oratou• named Tertullus, whiche enfourmed the deputie against iust Paule. And whan Paul was called forth, Tertullus began to accuse him, saying: Seyng y^t we lyue in great quietnesse by the meanes of the, and that many good thinges are doen vnto this nacion, through thy prouidence, that allowe we euer, and in al places, most noble Felix, with all •hākes. Notwithstāding, that I be not tedious vnto thee, I pray the, that thou wouldest heare vs of thy curtesy, a fewe wordes. For we haue found this man, a pestilēt felowe, and a mouer of debate vnto all the Iewes, in the whole world, and a mayntainer of sedicion, of the sect• of the Nazarites, whiche hath also enforced to pollute the tēple. Whom we toke, and would haue iudged him according to the law: but the high captaine Lisias, came vpon vs, and with great violence toke him awaye out of our handes, com|maunding his accusers to come vnto the. Of whom thou mayest (yf thou wilte enquire) knowe the certayntie of all these thinges, whereof we accuse him: The Iewes lykewyse affirmed, saying that these thinges were euen so.

T Han within fyue dayes after, Ananias whiche was than the high prieste, and certaine other, elders, came downe to Cesarea: hauing in their traine a certaine oratour named Tertullus, whiche shoulde pleade this matter. So ear|nestly were they set to slay Paul. Whiche men after they had spoken with the presidente, and had required that the prysoner myght be brought forth, Felix commaunded Paule to be called forth to appere.

Than Tertullus, beeing but a s•endre and a base defendour or protectour of an euyl cause, beganne in this wyse to accuse Paule: Where as we maye thanke you that all matiers haue been quiet and peaceable emonge vs this long space, and many dyuerse and soondry thinges are ryghte well gouerned in our common weale by your wysedome, we at all tymes and in all places knowelege and sette forth this your goodnesse towardes vs, moste noble cap|tayne Felix, and nowe therefore, doe tendre vnto you moste herty thanks.

And this your redynes of right gentle herte towardes our nacion, putteth vs in great hope and confidence, that ye wyll consydre the tranquillitie of our cou|ltrey, as concernyng this cause also, whiche we nowe bryng before you. But lest that I should retaine, and kepe you awaye from your soondry and weighty effayres with ouer long a processe or cyrcumstaunce of woordes, I shall del|syre you, as your accustomed gentillesse is, to here vs speake oure myndes in fewe woordes. We haue perceyued this manne to bee a deadly enemye to our countrey, for as muche as he hath sette debate betwene the Iewes, not onely those that inhabite Siria, but the others also in all countreys through the worlde, wheresoeuer is any resorte of Iewes, makynge

hymselfe the brynger in of a new secte, whiche is called the Nazarenes. And not contented with this,

he was not afrayed to come to Hierusalem, and bryngyng into the temple men that were not circumcised, sticked not to prophane & suspende our temple, whō we tooke with the dede doyng, and would haue iudged accordyng to our law, but Lisias the hygh marciall, came with a greate bande of men, and toke hym out of our handes, leauyng the examynacion of the matter vnto you, and willed hys accusers to come before you: so that the marciall hymselfe canne testifye vnto you, that these matiers are true, whiche we laye to his charge. In this wyse this slender and liyng oratour sayed: and the Iewes that were presente at this accusacion, affyrmed that it was euen so, as Tertullus had sayed.

[The texte.] Then Paul (after that the debitie himself had beckened vnto him, that he should speake) answered: With a more quiet mynde do I answer for my selfe, for as much as I vnderstand, that y^e hast bene of many yeares a iudge vnto this people: because that thou mayst know, that there are yet but twelue daies sence I wente vp to Ierusalē for to worship, & they neyther found me in the tēple disputing with any man, neyther raysyng vp y^e people, neyther in the Sinagoges, nor in the citie. Neither can they proue the thinges wherof they accuse me.

Than after this Paule whan the presidente by his beokenyng had willed hym to make answer for hymselfe, began to defende his owne part in this wise: I shall with a great dele the more quiet mynde answer for my selfe, for asmuche as I knowe that ye haue bene of manye yeres enbuisied emong thys people: and that by reason of decisyng matiers belongyng to the Iewes, ye are not ygnoraunt of our lawes. And the later that this matter hath been doon whereof these men accuse me, so muche the more certaynlye maye ye, by enquirie, knowe it, for it is yet but twelue dayes synce that I accordyng to the custome of the Iewyshe relygion, came vp to Ierusalem, there to make my praylers, and to purifie my selfe, after I had taken on me a vowe accordyng to the solemne manier and fashion of the Iewes. If ye call this violatyng or pollutyng of the temple, I knowledge my faulte and offence. Neyther founde they me in the tēple disputyng wyth any man, neither making y^e people to flocke together, no nor in the Sinagoges, nor yet in any place of the citie. Neyther can they dewlye proue by any reason, such faultes as they laye vnto my charge.

[The texte.] But this I confesse vnto the, that after y^e waye (which they call heresy) so worship I the God of my fathers, beleuyng all thinge•which are writtē in the law & the prophetes, & haue hope towardes God, that y^e same resurrecciō of y^e dead (which they thēselues lo•e for also) shalbe both of iust & vniust. And therfore study I to haue alway a cleare consciēce towarde God, and towarde man.

As for that poynte whiche they laye vnto me, concernyng the secte of the Na|zarenes, I wyll not denye that that is true. And yet myne accusers haue no|thing to doe therwith, forsomuch as the Iewes haue not condemned that secte, and agayne I am not the autour therof. But if ye bee desyrus to heare what secte I professe, I wyll shewe you: I doe according to the tradicion of y^ePha|risees, and their secte, wourship the God, that is commonly wurshipped in my cuntry, and am not autour of any new religion, but kepe those thynges, that I haue receyued of my forefathers dylygentlye, beleuyng all thynges to bee true,* that are wrytten in the lawe, and in the prophetes, whiche thynges al for the moste pa•te, inasmuche as god, lyke as he promysed, hath now fulfilled, I doe fully beleue that those thynges also wyll cum to passe▪ whiche he hath pro|mised for to cum, that is to say, that the dead shall ryse agayne in tyme to cum, as well the badde as the good: the good to receyue gloriously lyfe euerlasting, the badde to euerlastyng punishment. These thynges am not I in a waue|ryng

Page [unnumbered]

belefe of, but so earnestly I am perswaded in thē, that for asmuche as I knowe that in time to cumme, I shall appeare before god in y^e place of iudgelment, & shalbe rewarded according to my dedes, I endeuoure my selfe earnestly, so to lyue, that I in nothing offende the lawe of God: but that I may haue a pure & a clere conscience, not only in the sight of god, which examyneth mans herte, but also in the syght of man. And this haue I dyligently obserued & followed, euen vntyll thys day. And therfore haue they nothyng wherof to accuse me as touchyng my lyfe that is past, whereby that suche matiers as they laye vnto my charge, maye appere the more probably to be true.

[The texte.] But after many yeaes, I came & brought almes to my people, & offerynges, in the which they founde me purified in the temple, neyther w^t multitude, nor yet with unquietnesse. Howbeit there were certayne Iewes out of Asia which oughte to be here present before thee, & accuse me, yf they had oughte againste me: or els let these same here saye, yf they haue founde any euyl doing in me, whyle I stand here in the councell, excepte it be for this

one voyce, that I cried standyng among them: of the resurreccion from deathe, am I iudged of you this daye.

For whan I had lyued vprighte wythoute faulte many yeaes, at the laste came I to Hierusalem, there to make deliuery of certayne money which I had gathered in Asia, to helpe the poore & nedye folkes in my countrey. If this be the parte of a malefactour for to helpe my poore countreyemen, bestowyng on them my benefite, I wyll acknowledge that, that they laye to my charge. And in the meane time, lest that they, which sought occasion, might make any trouble or businesse, I shaued my heade, and so went into the tēple, and was purifiled with accustomed ceremonies, doyng nothing wherby anye trouble or busi|nesse mought aryse. For I began no newe thing, but the same ceremonies vsed I, that all the whole countrey vseth. Buth the commocion that was made, was reysed vp by certayn lewes of Asia, whom it had bene expedient to haue bene present at the debating and triall hereof, forasmuche as they are the workers of this matter, and that they shoulde accuse me yf they had anye thyng to laye to my charge.

But it is a greate suspeccion, that they haue smal confidence in their cause for|asmuch as they absent themselues from this iudgemente, perceiuyng that the matter is pleaded before you whiche are the presidente here. Yf I had offen|ded, I myght haue bene conuicted by thē, or els quitte by them. Albeit I feare no manne, what euer he be that accuseth me. Yea let them themselues whiche are here present, speake: seing that I stand here before the counsel, if they haue sene me do any thing otherwise, then is lawful before god, and standyng wyth the lawe. For it is lawful where iudgement is kept accordyng to the law, both for the plaintie to laie to the charge of the transgressour, and for the defendaūt to be his owne man of lawe, or proctoure.

But I knowe thei haue nothing against me, excepte thei wil laie these wordes in my teathe, whiche I with a loude voyce spake: that I was a Pharisee, and that I was for this point accused, because I preached resurreccion of y^e dead, agayne vnto lyfe: whiche wordes I sayed, forasmuche as standyng as I dyd emong them, and permitted of the marcial to vtter my mynde, I saw nothyng doen vpryghtly by lawe, but all to passe vpon playne hatred and malice. And whan I had so sayed, they contended betwene themselues, vntill that the mar|ciall tooke me out of theyr handes. I spake nothing but the trueth, and mete

it was that the multitude should knowe wherfore I was endaungered before the counsell: forasmuche as I sawe there was no helpe to be loked for, at the handes of the chiefe rewlars.

[The texte.] Whan Felix heard these thinges, he deferred them, for he knewe very wel of that way, & sayed: whan Lisias the capitaine is cum downe, I wyl know the vtmost of pour ma^oier. And cōmaūded an vnder capitaine to kepe Paul, & to lette him haue rest, & that he should forbid none of his acquayntaunce to minstre vnto him, or to cum vnto him.

Whan Felix had hearde this, because he was well acquainted with the secte of the Pharisees which Paule professed, he minded to deferre the examynacion of the matier, vntill an other tyme, and sayed: Forasmuche as Lisias knoweth al this whole matier how it standeth, whan he cummeth hyther, I will heare you. And than gaue he commaundement vnto his vnder capitaine, that he shoulde in the meane season kepe him in warde, but yet so, that he myght be gently orldred, and that he myght dyuerse tymes be at ly^oertye, and that hys familiars myght freely repayre vnto hym, and bryng him suche thynges as he lacked.

[The texte.] And after certayne dayes, when Felix came w^t his wite Drusilla (which was a Iewesse) he called furth Paul, & heard him of y^e faith, which is toward Christ. And as he preached of right wisenes, tēperasice, & iudgement to cum, Felix trembled & answered: Go thy way for this time: whan I haue a conuenient season, & wil sende for the. He hoped also, y^e mo|ney should haue bene geuē him of Paul, that he might leuse him: wherfore he called him the ofreuer, & cōmoned with him. But after two yeares, Festus Porcius came into Felix roume. And Felix willynge to shewe y^e Iewes a pleasure, lefte Paule in pryson bounde.

And whan a good sorte of dayes were past, Felix came to Cesarea w^t his wife Drusilla, whiche was a Iewe borne, and than sent he for Paule, beeyng desy|rous to haue farther knowledge of him, as concerning y^e sect that he professed. Than Paule opened vnto him the way to saluacion by y^e gospel, which thing he before had not spoken of, and how that saluacion was not obteyned by ob|seruing of Moyses lawe, as the Iewes supposed, but by beleuyng in Iesus Christe, whome beyng so many hundreth yeres looked for, the Iewes had cru|^oyfied: and that by baptisme, all synnes committed by the whole time & course of mannes lyfe before, were at once washed away, so that suche as were rege|nerate in Christ, should lyue sincerely and holyly, accordyng to the rewle of the ghospel, from thence foorth, vntyll suche tyme that the same Iesus, which hath geuen himself for the redempcion of manne, dyd gloriously returne in syght of all menne, with the power of his father, to iudge the quicke & the dead. Whan as Paule had talked on this wise at large of suche matters as these be, that is to wete, of the gracious fauour of god, that man cummeth to through faythe: of euangelical iusticie, of temperaunce, and sobernes of the spiritual life, and of the latter iudgement,

that no manne coulde escape. Felix was afrayed, and so|much moued therewith, not that he foorthwith dyd acquite Paule (for he fealred the Iewes, whom he knewe dyd deadly hate hym) but that Paule was for the meane space kepte in holde after a gentle •orte, vntyll that he myghte haue occasion to delyuer hym.

There was an other matter also, that caused hym not streight wayes to quitte hym, for he trusted that Paule woulde gyue hym some readye money, that he myght be delyuered. And for this cause did he often sende for Paule, and com|moned with hym, that he myght gyue him occasion to profer him money, that he vpon famyliar acquayntaunce and gentyll entertaynement of y^e president,

Page [unnumbered]

myght put away shamefastenes, whiche he thought dyd staye Paule, that he durst not profer money. For the Emperours lawes doe punyshe the iudge, that suffereth a malefaciour to escape by brybery. In the meane tyme, whan Paule continued two yeares at Cesarea, the Emperoure Aero sent a certaine man named Porcius Festus to succede Felix in the rouse. And than had he a good occasion to dimisse Paul. But he thought he woulde not departe from his prouynce with mennes displeasures, and willing rather to shewe y^e Iewes a pleasure, then with an vpryght conscience to deliuer an innocēt, he left Paul bound. So harde a matter it is for the great men and rewlars of the world, to behaue themselues in all matters vpryghtly.

The .xxv. Chapter.

[The texte.] Whan Festus had receiued the office, after three daies, he ascended f^o Cesarea vnto Ierusalē. Than enformed him the high Priestes & the chief of the Iewes, of Paule. And they besought him & desired fauour agaynst hym, that he would send for him to Ierusalem, & they laid awaite for him in the way, to kil him, Festus answered, y^e Paul shoulde be kepte at Cesarea, but that himselfe would shortely departe thyther, let thē therefore (sayd he) which among you are able, cum doune w^t vs, & accuse him, if there be any faulte in the man.

Within three dayes after Festus came to hys prouynce, he went frō Cesarea to Ierusalem. But whan the Iewes hearde tel y^t a newe president was cum, their malice was newly kyn|dled agayne. For byanby the high pryestes & chiefe rewlars of the Iewes came vnto him and desired his fauour y^e it myghte please him to sende for Paule to Ierusalem, forasmuche

as it was not so cōmodious to haue y^e matter pleaded at Cesarea. For they trusted, that y^e president (which, by reason that he late came into that prouince, was ignoraunt of those thynges, y^t had bene done) would soone in this so smal a mat|ter shewe thē fauour.* But the Iewes were at this p•ynete, that yf Festus had graūted thē theyr request they would haue layed watche, & haue slaine Paule by the way. But Festus beyng more indyfferent then they woulde he shoulde haue bene, made answer: y^t Paul should remaine in custody at Cesarea, & that he within fewe dayes, would repaire thyther, & heare their matter. Wherefore sayed he, if there be anye amonge you that be mete men to folowe this matter, leate thē go with me downe to Cesarea, there shal he be arrayned before you. And yf this man that you speake of, be giltie, they maye accuse hym.

[The texte.] Whan he had taried there among thē more then ten daies, he went down vnto Cesarea, and the next day sate down in the iudgement seate, & cōmaunded Paul to be broughte, which whan he was cum, the Iewes, which were come from Ierusalem, stode aboute him: & layde many & greuous cōplayntes agaynst Paul which they coulde not proue, as long as he answered for him selfe, that he had neyther agaynst the lawe of the Iewes neyther agaynste the temple, nor yet agaynst Cesar, offended any thing at all.

And whan he had continued there among thē more then ten daies, he wente to Cesarea. And the nexte daye he sat in the place of Iudgement, and commaun|ded Paule to be brought before him. And after that he was brought forth, the Iewes, whiche came from Ierusalem, stode rounde about him, laiyng many and sore matters to his charge, but none of them were they hable to proue: for Paul answered for himselfe, and euidently declared, that he had neyther offe|ded the Iewes lawe, forasmuche as he had diligently kepte it, neyther yet had

prophaned or suspended the church, seying that he had purely and peaceably been conuersaunt therin, nor had offended againste themperoure at any time.

[The texte.] ¶Festus wylling to dooe the Iewes a pleasure, answered Paule, and said: wilte thou go vp to Ierusalem, and there be iudged of these thinges before me? Thā said Paul: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I •o harme doen, as thou very well knoweste. If I haue hurte thē, or cōmytted any thing worthy of death. I refuse not to die, yf none of these thinges are, wherof they accuse me, no man maye deliuer me to

them, I appeale vnto Cesar. Than spake Festus with deli|beracion, and answered. Thou haste appealed vnto Cesar: vnto Cesar shalte thou goe.

But whan Festus perceyued on thone parte the innocencie of Paule, and on the other, the hatred that the Iewes bare against Paule, whiche neuer woulde bee satisfyed, endeuouryng himselfe so to gratifye the Iewes, that he myghte seme yet to doe the partye whiche was accused no wronge, sayde vnto Paule: wylt thou go to Ierusalem and there be iudged before me? For he supposed that this woulde please the Iewes well, forasmuche as it was theyr owne re|quest before: Than Paule beyng assured of thyntent of the Iewes, made aun|swere: I see no cause wherefore this matter shoulde be dyfferred vntil an other tyme, for there is no let, but that euen here I may be eyther quit, or caste: I am attained nowe at the barre before themperours officer, in this citie of Cesarea, & here nedes muste I receyue my iudgement. I haue doen the Iewes no hurte or iniurye, as you your selfe knowe right well. But yf that I haue noied them in any thinge, or haue committed any thing whereby I haue deserued deathe, I am well content to dye. But yf all those thinges, which these men haue layed to my charge, be false, it is not the parte of a Iudge contrarye to ryghte and iustice, to permitte them to handle me, accordyng as they of conceyued malyce and hatred, would desire to doe. For the iudge can not for fauoure of any per|son, condemne a man that is attained, and I appeale to themperoure. Than Festus after that he had comunicacion with the counel of the Iewes, made answeere vnto Paul. Seyng that thou hast appealed to the Emperoure, to the Emperour shalte thou goe. For the Iewes were better content y^e Paule should be sente to themperoure, then that he should be quit: for they trusted that some thing woulde chaunce whereby they at the last might ryd him out of the waye.

[The texte.] ¶ And after a certayne dayes, yⁿge Agrippa and Bernice came vnto Cesarea to salute Festus. And whan they had been there a good season, Festus rehearsed Pauls cause vn|to the kyng, saying: there is a certaine man lefte in pryson of Felix, aboute whome whan I came to Ierusalem, the hye priestes and elders of the Iewes enformed me, and desired to haue Iudgement againste him. To whom I answered: It is not the maner of the Ro|mayn^s, for fauour to delyuer any man, that he shoulde peryshe, before that he which is accused, haue the accusers before him: & haue licence to answeere for himself, concerning y^e crime layed against him. Therefore, whan they were come hither together, without anye delaye, on the morow I sate to geue iudgemēt, & cōmaunced the man to be brought furth. Against whom, whan the accusers stode vp, they brought none accusaciō of such thinges as I supposed: but had certaine questions against him of their owne supersticion and of one Iesus whiche was dead, whom Paul affirmed to be alyue. And because I douted of suche maner of questions, I asked him, whether he would go to Ierusalem, and there be iudged of these matters. But whan Paul had appealed to be kept vnto

the knowleage of Ceasar, I commaunded him to be kept til I might send him to Ceasar.

In the meane space within a fewē dayes, kynge Agrippa, whiche had succeded Herode his father in the kyngdom, whom the Aungel of god had striken, came to Cesarea with his wyfe Bernice, to salute and to welcome the newe presy|dent Festus. And when they had continued there a good sorte of daies, Festus by occasion rehersed vnto the kynge, Paules matter, in this wyse: Felix whiche

Page [unnumbered]

was my predecessor, hath left here a certain man in holde, whom the high prielstes and chief rewlars of the Iewes complayned on, whan I was at Hierusalem, and defired me for their sakes to geue sentence against him. Unto whom I made answerē, y^e the Romaines wer not accustomed to geue sentēce of death on any mā for fauour of any person, before that his accusers appeared, & gaue sufficient euidence against him, and he had liberty to answerē to such thinges, as shoulde be layed againste him. And soe whan his accusers were cumme hyther, I without any delaye, sate the nexte daye in iudgement, and wylled the prisoner that was accused, to appere before me. And whan as his accusers came foorth, they laied no such matters to his charge, as I thought they would haue doen, but certaine questions demaunded they of him, concernynge theyr owne supersticion, and layde to his charge, that he shoulde affirme one Iesus, whiche was dead, to be arisen from death to lyfe again, and that he also is now alyue. But I perceiuyng that it was the leste parte of myne office, to make enquirie of such questions, neyther wel knowing what I might saye in y^e mat|ter, asked him whether that he were willyng to go to Hierusalem▪ and there to stande to iudgement, as concerning those thynges that were layed vnto hym, forasmuche as the priestes, Scribes and Phariseis, knew better how the mat|ter stooode, then I. But when as Paul had refused that, and appealed to Cesar, in wyll to be arraigned before him, I cōmaunded y^t he in the meane space should be kept in custodie, vntil such time y^e I might haue occasiō to send him to Cesar.

[The texte.] Agrippa said vnto Festus: I would also heare the man my self. To morow (sayd he) thou shalt heare him. And on the morow whā Agrippa was cum & Bernice with great pompe, and wer entred into the counsell house, w^t the captaines & chief men of the citie, at Festus commaundement was Paule brought foorth. And Festus saydt: kyng Agrippa, and all ye men whiche are here present with vs, ye se this manne, about whom all the multitude of the Iewes haue entreated me, both at Hierusalem and also here, cryng that he

ought not to lyue any longer. Yet found I nothing worthie of death y^the had cōmitted. Neuer|theles, seying that he hath appealed to Cesar. I haue no certaine thing to write vnto my lord. Wherefore, I haue brought him vnto you, and specially vnto the, O king Agrippa, that after examinacion had, I might haue sumwhat to write. For me thinketh it vnreal|sonable for to sende a prisoner, and not to shew the causes whiche are layde against him.

Whan Agrippa had heard this, he saide vnto Festus: I haue of late hearde much speakyng of that same Iesus, and of his disciples, and therfore would I my self heare that felowe before he goe to Cesar. Than saied Festus: To mo|rowe shall you heare him. The nexte day, after y^t Agrippa and his wyfe Ber|nice had with much pompe and a great trayne, entred with the captaynes and the chiefe of the citie into the common hall, Festus commaunded Paule to be brought before him. Than Festus, iest y^t he should seme to haue brought furth Paule onely to get fauour of the kyng, spake in this wyse: king Agrippa, and you all that are here present, ye se the man, whom al the Iewes haue complay|ned on to me, as well at Hierusalem, as here also in this citie, & haue with great clamour cried, that it was pitie of his life. But I haue made enquirie, and can not see that he hath any waye deserued deathe. Albeit forasmuche as he hath of his owne free wil appealed to the Emperour, I am in full mynd to sende hym thither. And yet I cannot wel tell, what I maye certifye vnto his maiestie in wrytyng. Wherefore I haue here brought him furth before you, and especially before you, kyng Agrippa, that we may examyne him, and to haue sumwhat to wryte. For me thinketh it standeth with no reason, to sende a prysoner and not to shewe withal what is layde to his charge.

The .xxvi. Chapter.

[The texte.] Agrippa sayed vnto Paul: thou art permitted to speake for thy selfe. Th●● Paul stretched foorth the hande and answered for himselfe. I thinke my selfe happy king Agrippa, be|cause I shal this day answer before y[•], of al the thinges wherof I am accused of y^eIewes: namely, because thou art expert in all customes and questions, whiche are among the Ielwes. Wherefore I besече the to heare me patiently.

THen kyng Agryppa turned himselfe to Paul, who stooode before him bounde, and said: Thou hast pardon to speake for thy selfe, yf thou haue any thing to saye in thine owne defence. And forthwith Paul holdyng vp his hande, be|gan to defende hymselfe in this wyse: It maketh not a li|tell matter

in my opinion, O kyng Agrippa, before what iudge, a man that is indicted, pleadeth his cause. For he whose confidence is wholly in his own innocencie, desireth nothings more, then to haue suche a iudge, that eyther knoweth his cause very well already, or els can soone perceiue it. For yf the iudge bee ignoraunt of the matter, he that pleadeth it, shall in vayne go about to set it furth in fyne pain|ted termes. And therefore, althoughe the Iewes haue layed dyuerse trespasses to my charge, yet I thynke my selfe happy for this cause, that I shall this day pleade this matter before you, whiche knowe ryght wel the customes, and or|dre, and also the doubtfull questions and poyntes that concerne the law of the Iewes. Wherefore I wyll desire you to heare me paciently.

[The texte.] My liuing y^t I haue led of a childe (whiche was at the firste amonge myne owne nacion at Ierusalem) knowe al the Iewes, which knew me from the beginning, yf they woulde testifie. For after y^emost streigth secte of our religion, I liued a Pharise. And now I stād and am iudged for y^e hope of the promyse, made of God vnto our fathers, vnto which pro|myse our twelue tribes (instantly seruing God day & night) doe hope to cum. Nor which hopes sake, kyng Agrippa, I am accused of the Iewes.

First and formoste wheras they laye vnto my charge, that I haue trespassed against the lawe, howe false that is, al my whole lyfe, whiche I haue hitherto led shall declare. For although I was borne at Tarsus, yet haue I euen from my chyldehode been brought vp among the Iewes at Ierusalē, where I diligently applyed the lawe at the feete of Gamaliel. So that the Iewes know wel y|nough, how syncerely and godly I dyd lede my lyfe among my countrey men, and in the most royal citey, for they knewe me many yeres agoe, sence y^t I was fyrste conuersaunt at Iierusalem, yf they would speake, as they knowe it to be true in dede. For I did not onely kepe the Iewes religiō dilygently, but I pro|fessed that secte also whiche excelleth the reste, bothe in obseruinge the religion, and also in moste perfecte knowledge of the lawe: that is to saye, the secte of the Phariseis. And it is a thing doen without al shame, to accuse me that I am not a Iewe, seeyng that I was, and euen yet at this present also am a Pharisee by profession, as who say, y^t any man could denye him to be a Iewe, that is borne at Ierusalem. For among the Iewes, y^e secte of the Phariseis especially doeth beleue, that the bodies shal arise again, and that euery manne shalbe rewarded according to his liuing and dedes that he did here in this world. Neither haue I at any tyme, shronken from the Phariseis secte: for euen now am I here ar|tayned, because I beleue that they shalbe in a great felicitie▪ that haue here ly|ued well, accordyng as god made promyse to our forefathers.

But if it be a faulte to looke for that, that god promysed to them that wurship him, not I onely, but many one moe than I, are in the same faulte. For why do the twelue trybes of our countrey wurship god daye and nyght, but onely for because they trust y^e they shall come to this blisse, which he hath promised? And therefore scarcely is he worthy to be called a Iewe, which trusteth not to that, that god hath promised. And yet, O kyng Agrippa, for this cause chiefly that I so beleue, I am now endicted here of the Iewes.

[The texte.] ¶ Why should it be thought a thing incredible vnto you, that God should rayse agayne the dead? I also verely thought in my selfe, that I ought to doe many thinges contrary, cleane againste the name of Iesus of Nazareth: which thing I also did at Ierusalē. And many of the saintes did I shut vp in prison, & had receiued authoritie of the hye priestes. And whan they were put to death, I gaue the sentence. And I punished them oft in euery sinagoge, and compelled them to blaspeme: and was yet more mad vpō them, and perse|cuted them, euen vnto straunge cities. About which thinges as I wōt to Damasco, with authoritye and licence of the hye Priestes, euen at mydday, (O kyng) I saw in the way a light from heauen, aboue the bryghtnes of the Sunne shyne round about me & thē which iorneyed with me.

I knowe many wil thinke it a thing impossible, yf a man should affirme that the bodye, whan it is once dead and putrified, shoulde aryse againe. But many thinges seme to menne impossible, whiche afterwarde yet they finde true. If a manne should saye y^e one manne might rayse an other from death to lyfe, he might iustely seme to speake a thing impossible, and y^e not without a cause.

But wherefore shoulde you thinke it impossible, that god, whiche is hable to doe whatsoever shall please him, should raise the dead to lyfe againe? Can not he, whiche gaue euery manne lyfe, restore to lyfe whome shal please him? Shal we thinke him to be a lyar, or breakyng promyse in that whiche he hath made? Yea I my selfe haue supposed thinges to be impossible whiche I afterwarde proued true: and thinges to bee contrarye to oure lawe, and vngodlye, which I tried afterwarde to bee the principall pointes of perfeict godlynes and religy|on. In somuche, that once I was of the same mynde towarde the discyple of Iesus of Nazareth, that the Iewes are now towarde me: for I stryued with al my power against thaduaūcing of his name, and thought that I did wonder|full godly, whan that I persecuted those, that professed him, to the vttermost y^e I coude: and so did I euen at Ierusalem. For many holy men did I caste into pryson, hauyng a commission of the high Priestes so to doe, and pronounced y^e sentence of deathe against them, whan they should suffre. And I punyshed thē not onely at Ierusalē, but in al Sinagogues, whersoever I could heare of thē in any assembly, purposing earnestly to bring them by veracion, once to suche a pointe, as to make

them to speake in despite of that moste blessed name lyke as I my selfe dyd in those dayes. Neyther was I thus contented, but more madly raged against them, insomuche that I rode to forein cities, and suche as were farre from Ierusalem, to thentent that I myghte punyshe suche as professed his name. And vpon a tyme whan I was most sette and bent to this cruell busnesse, whiche I dyd not yet of malyce, but onely of zeale that I bare to the lawe of my countrey, and in this mynde tooke my iourney towardes Dalmasco, being supported with authoritie of the high priestes, euē at mydde day, O king Agrippa, I sawe a certayne light, whiche was muche clerer then the brightnesse of the Sunne, sodainlie to shine from heauen. And it shyned round aboute me, and those that were with me.

[The texte.]

Page lxxxv

¶Whan we were all fallen to the yearth, I hearde a voyce speakyng vnto me, and sayling in the Hebrewe tong: Saule, Saule, why persecutest thou me? It is harde for the to kycke againste the pryches. And I sayde: who art thou lorde? And he sayde: I am Iesus whom thou persecutest, but ryse and stande vpon thy feete: For I haue appered vnto the for this purpose, to make the a ministre, and a witnesse of these thinges, which thou hast seen, and of those thinges in the whiche I wyll appere vnto the, delyueryng the from the people, and from the Gentiles, vnto whome now I sende the, to open their iyes, that they maye be turned from darkenes to lyght, and from the power of Sathan vnto God, y^t they may receyue forgeuenesse of synnes, and inheritaunce among them, which are sanctified by fayth that is towardes me.

And whan we all, beyng amased by reason of the brightnesse of the lyght, had fallen doune on the grounde, I hearde a voyce speake vnto me, that sayd in the Hebrue tong: Saule, Saule, why doest thou persecute me? It is hard for the to wynche againste the prycke. Than aunswered I: what arte thou lorde? Than spake he againe, and sayed: I am Iesus of Nazareth whome thou persecutest. But aryse, and stande vp on thy feete. Therefore haue I striken the downe,* beyng a persecutour, that I may set the on thy feete againe, a preacher of my name. For I haue now appered vnto the to this ende, that beeyng chosen by me, thou mayest beare witnesse of me, and execute suche thinges, as thou hast sene, and others that I hereafter by vision, shall shewe vnto the. In all whiche thinges wyll I bee thy defendoure, and deliuer the from the people, and from the barbarous nacions of the heathen that be far of, whither I wyl now sende the in legat, that lyke as thou art, by delyueraūce of thyne error made of a blinde man, perfecte in sight: so thou maiest by prealching the true worde of my ghospell, open theyr iyes, that from synne & ignoraunce, whiche they haue been hitherto holden withall, they lykewyse may bee conuerted to the lyght of my gospel:

and that suche as haue been heretofore geuen to ydolatrie, and by reason therof haue become subiectes vnto Sathan, maye be made the seruauntes of god, who is lorde of all thinges: and they that hitherto haue been defiled with al kinde of fylthinesse, nowe through faith and credence geuing to my gospell, may freely obtayne remission of all sinnes: and suche as hytherto haue been called not an electe people, but separated from God, and deuyded from all the companye of good men, may nowe haue parte amonge them that be sanctified, not by circumcision, or obseruing of the lawe, but by beleuyng in me, and because they geue credence to my gospell. For there is nowe none other way remaynyng whereby man maye bee sanctified.

[The texte.] ¶Wherefore (o kynge Agrippa) I was not disobedient vnto the heauenly vision: but shewed first vnto them of Damasco, and at Ierusalem, and thorowe out all the coastes of Iewry, and then to the Gētiles, that they shoulde repente and turne to God, and do suche workes as become them that repent. For this cause the Iewes caught me in the temple, and went about to kille me. Seyng therfore that I haue obtayned helpe of god vnto this day, I continewe, witnessyng both to small and to great, saying none other thinges then those whiche Moyses, and the Prophetes did say should come. That Christ should suffer, and that he should bee the first that should arise from death. And should shewe light vnto the people, and to the Gentiles.

These thinges, kyng Agrippa, were not doone eyther in the night tyme, or in any dreame, but whan it was brode daye, many of vs sawe the clere|nesse of the lyghte, and heard the voyce distynctlye speakyng. Wherefore I belyng assured that this was doen of god from heauen, was not dysobediente to the heauenly vision, but lettyng passe the businesse that I had than taken in hande, by authoritie of the high priestes, I tooke a cleane contrarye waye,

Page [unnumbered]

thynkyng it more expedient and necessarie, to put in execucion that god com|maunded me, then that the hyghe priestes had wylled.

For forth with I preached the ghospell at Damasco, and than at Hierusalem, afterwarde throughout all the partes of Iewrye: and to be shorte, emong dyuerse nacions of countreyes beeyng farre a sunder, wyllyng them to repent their lyfe paste, and that they shoulde turne from dumme Idolles, to the true and lyuyng God: and that after they were once baptised, they shoulde worke from thencefoorth suche workes, as became suche persones as earnestly hath repented. For this cause the Iewes, whan they sawe me in the temple, tooke me, and woulde haue slayne me. Neyther haue I hytherto defended me with weapon, and yet by the ayde of God, at whose

commaundemente I dooe this that I dooe, I am yet alyue, testifying to bothe greate and smalle, those thinges that I was commaunded to preache to all men without respect of any person, feynynge no newe doctrine of myne owne head, but prealching onely those thinges, that Moyses and the Prophetes affirmed should cum to passe. For the Iewes also had wont to dyspute in this wyse of Christe by the prophecies of the Prophetes, whether that Messias shoulde cum, as a man subiect to misery and death, or whether he fyrste shoulde begynne to rayse the dead to lyfe, and whether that he shoulde preache the true lyght, fyrste to the Israelites, and after to the Gentyles. Whiche thinges euery^hone, forasmuche as they were spoken of before by the Prophetes, and by Moyses hymselfe of Messias, I preache, that we muste looke for none other Messias, for why▪ All these thinges are fulfilled in Iesus of Nazareth: and nothing nowe remayneth, but that all menne through penaunce and puritie of lyfe prepare themselues againste his cummynge, whan he shall cum to iudge all the whole worlde.

[The texte.] ¶As he thus spake for himselfe: Festus sayed with a loude voyce: Paul, thou art belsyde thy selfe. Muche learning both make the mad. And Paule sayed: I am not madde (most dere Festus) but speake forth the wordes of trueth and sobernesse. For the kynge knoweth of these thinges, before whome also I speake freely, neyther thinke I that any of these thinges are hydden from him. For this thinge was not doen in a corner. Kyng Agrippa, beleuest thou the Prophetes? I wote wel that thou beleuest. Agrippa sayed vnto Paul: Sumwhat thou bringest me in mind for to beleue, and becum christened. And Paul sayed: I would to God that not onely thou, but all also that heare me to day, wer not sumwhat onely, but all together, suche as I am, excepte these handes.

Whan as Paule had spoken this and muche more in his owne defence, Festus, whiche coulde nothing skylle of the Iewes religion, estemyng all as dotage, that he had spoken of his visyon, and of the arysynge agayne of the dead, sayed with a loude voyce: Thou dotest Paule. It is so with the as it often chaunceth to other men. Muche knowledge in learning hath taken thy ryght mynde clene from the. Paule answered: I dote not moste noble Festus. For dotynge is called, whan a man through erreure of his mynde, swerueth from reason. But I am sober, and speake as the truth is, the whiche trueth to knowe, is veraye witte in dede. And that these thinges are so, it is not vnknowē to the kyng, before whom I doe muche the more frankely talke of these matters,* because I suppose, that he is ignorante in none of these poyntes, that I haue spoken. For this thing was not dooen in a corner, but openly, and the rumour of it was sparsed throughout all Iewry. Than Paul turned himself to Agrippa, and sayed: O kynge Agrippa, beleue ye the Prophetes to bee

true? I knowe ye doe beleue them. And he that beleueth them, cannot chose but beleue the ghospell, which sheweth that it is cum to passe, that the Prophetes sayed shoulde cum. Than Agrippa breakyng his comunicacion, sayed vnto Paule: Thou doest sumwhat perswade me to becum a Christen man. Than sayed Paule: veraily I would wyshe of God with all my herte, that ye shoulde beleue, not onelye sumwhat, but throughly: and not your selfe onely, but also that all men, that heare me this daye, shoulde be lyke me, this thing onely excepted, that I would not wyshe any of them to bee thus in bandes as I am.

[The texte.] ¶ And whan he had thus spoken, the kyng arose vp, and the deputie, & Bernice, and they that sate with them. And whan they were gone aparte, they talked among them selues, saying: This man doeth nothing worthy of death, or of bandes. Than sayed Agrippa vnto Festus. This man might haue been let leuse, yf he had not appealed vnto Cesar.

Whan Paul had this saied, the kyng, the presydent, and Bernice, arose, and all the other that late there by. And whan they had gone asyde to common of the matter, they agreed euery man in this opinion that they sayed that Paule hath committed nothing worthy death, ne yet of imprisonment. Wherfore it had cum to passe, that Paul had been dimissed, had not kyng Agrippa sayed vnto the president Festus, this man myghte haue been quytte, yf he had not appealed vnto the Emperour.

The .xxvii. Chapter.

[The texte.] ¶ Whan it was concluded, that we should sayle into Italy, they delyuered both Paul and certaine other prisoners, vnto one named Iulius, an vnder captaine of Cesars souldiers. And we entred into a shyp, of Hadramiticum, and leused from lande, appoynted to sayle by the coastes of Asia, one Aristarchus out of Macedonia, of y^e countrey of Thessalonica ratiyng stil w^t vs. And the next day we came to Sydon. And Iulius courteously entreated Paul, and gaue him libertie to go vnto his frendes, and to refreasse himself. And whan we had launched from thence, we sayled hard by Cypres, because the wyndes were contrary. And whan we had sayled ouer the sea of Cilicia, and Pamphilia, we came to Myra, whiche is in Licia.

And after that kyng Agrippa had geuē suche sentēce, that euen as Paul had appealed to the Emperoure, so shoulde he goe into Italy, they deliuered Paule, and with him certaine other prysoners in handes, vnto y^e vnder captaine of the Emperours souldiers, named Iulius. And thā entred we into a shyppe, whiche came frō Hadramiticum, a citie of Affrike, whiche shoulde set

vs vp in Asia the lesse, foras|much as her iourney laye by the coastes of Asia, at what time Aristarchus out of Macedonia, a Thessalonian borne, contynued with vs, and would nedes beare vs company in our iourney. And so the nexte daye after we had leused from Cesarea, we arriued at Sydon. There the captayne Iulius, forasmuche as he entended to handle Paule gentilly, per|mitted him to goe out of the shyp, and to goe visite his frendes yf he had any in Sidon, to the ende that he might the better bee refreshed of them. And whā we had leused thence also, we aduētured not into the maigne sea, but tooke the left hande, and shored by the sydes of Cypres, for because that the wynde was algainst vs. After we had passed ouer the sea, whiche is righte againste Cilicia and Pamphilia, we came to Myra, whiche standeth on the sea syde in Licia.

[The texte.]

Page [unnumbered]

¶And there the vnder captaine found a ship of Alexandria ready, that sayled into Itally, & he put vs therein. And whan we had sayled slowly many dayes, and scarce wer cum ouer against Guydon (because the wynde withstode vs) we sayled hard by the coastes of Candie, ouer against Salmon, & with much worke sayled beyōd it, and came vnto a place whiche is called the fayre hauens: nygh wherunto was the citie of Lasca. Whan muche tyme was spēte, & whan sayling was nowe ieopardouse, because also that they had ouer lōg fasted, Paul put them in remembraunce, and sayed vnto them: Syrs, I perceiue that this vyage wyll be with hurte and muche damage, not of the ladyng and shyppe onelye, but also of our lyues. Neuerthelesse the vndercaptayne beleued the gouernoure and the mayster of the shyp, more then those thinges whiche wer spoken of Paul. And because the hauen was not commodiouse to wynter in, manye toke counsell to departe thence, yf by any meanes they might reache to Phenice, and there to wynter: whiche is an hauen of Candie, and lyeth towarde the Southwest and Northwest wynde. When the South|wynde blewe, they supposyng to obtain their purpose, leused vnto Asson. And sa•led past all Candie.

There met the capitayne with an other shyppe, whiche had cum from Alex|andria, a citie of Egypte, and was readye to sayle into Italye, and shyfted vs into thesame. And after that we had sayled many dayes slowly, and scarcely at the last were cum ryghte againste Guidus, by reason that the wynde was against vs, we turned to the Ylande Candie, nighe to a citie of the fame Ylāde, whiche is sytuate on the very sea banke, and is called Salmon, or (as sum menne called it,) Sammonium. After we had with muche a dooe passed by Salmon, we came to an other hauen of Candie, that is called fayre hauens. This place was not far of from the citie of Lasea. And after that we had spent a long season in this nauigacion, or saylyng, Paule perceyuing that

it was daungerous sayling, not onely forbecause they could not kepe such course as they would haue kepte, by reason of the winde being against them, but also because they had ouer long absteyned from meate, he admonished and warned the mariners in this wyse: Syrs I perceiue that this saylynge wyll be daun|gerous, and full of damage and peryll, not onely of the burden that is in the shyppe and the shyppe it selfe lykewyse, but of our lyues, wherefore we were better cease from saylyng forward. But the captayne gaue •are to the mayster of the ship and to the Sterne man, rather then to Paules sayinges. And for as muche as there was no conuenient hauen, where they might couch to lye at rode beyng wynter season, manye were of this mynde, that yf they possyblie coulde, they woulde sayle as farre as Phenice, whiche is an hauen of Candie, hangyng into the sea towards the Southwest, and Northwest wynde. In the meane tyme the South wynde blewe, and they trustynge that they might obteyne their purpose, and that they might reache to Phenice, leused from the sea coaste of Asson, that is a citie of Candye, and shored by the coastes of Candie.

[The texte.] But not long after, there arose againste theyr purpose, a flawe of wynde, out of the Northest. And whan the shyp was caught and could not resist the wynde, we let her go, and she draue with the wether. But we wer carryed into an Yle which is named Claudia, and had muche worke to cum by a boate, whiche they toke vp, and vsed helpe, and made fast the shyp: •earing leste they shoulde fal into the Syrtes. And so they let downe a ves|sell, and were carried.

But within a shorte space, there arose a sodeyne and boysterous wynde whiche the shypmen feare moste of all other wethers, and they call it a whyrle wynde and a pierrie. And thesame, because it cummeth betwene the North and the east, is called the Northeast wynde. After this wynde

had taken the shyppe, & the shyppe could not withstande the tempest, we let her go at al aduentures whither soeuer y^e windes and waues would cary vs. And whan we were at the last brought into a certaine Yland whiche is on the south syde of Candie, named Claudia, we had much worke to get a boate, wherby we myght succour our selues, if any thing chaunced otherwyse then wel. And whā at the last we had drawen the boate vp into the shyp, they vsed other polices to preserue the ship, for feare lest that she chaunce to breake by beatyng herself on the shalowes & flattes, thei girded the shippe, about with ropes, thei feared lest the wynde shoulde driue them in to the Syrtes,* whiche were certayne flattes & quicke sandes not farre from them south warde, seyng that the pierie blew and droue that waye, and therwith they let downe a certaine vessell to staye the ship that she should not runne

so fast forward. And by suche meanes we beeyng sumwhat holpen, droue with the wind and were caried forward.

[The texte.] The nexte daye (whan we were tossed with an exceading tempest) they lightened y^e shyp, and the thirde day, we cast out with ou^r handes the tacklyng of y^e shyppe. When at y^e last neither y^e Sunne, nor starres, in many dayes appeared, and no small tempest lay vpon vs, al hope that we should escape, was then takē away. But after long abstinence, Paul stode furth in the myddes of them, and sayed: Syrs, ye should haue harkened to me, & not haue leused from Candie, neyther to haue brought vnto vs this harme & losse: And nowe I exhort you to be of good chere. For ther shalbe no losse of any mannes lyfe amōg you, saue of y^e ship onely. For there stode by me this night the Aungel of god, whose I am, & whom I serue, sayng: feare not Paul thou must be brought before Cesar: And loe God hath ge|uen the all thē y^e sayle with the: wherfore Syrs be of good chere, for I beleue God, that it shalbe euen as it was tolde me, howbeit we muste be cast into a certayne Ylande.

But the tempeste styl continuyng, whan we had been tossed and water|beaten very daungerouslye, the nexte daye they went to extreme shyftes, for they vn|lodged the shyppe, and caste all into the sea, for to lyghten and sumwhat to ease the shyppe. But whan the tempest styl|l contynued the thyrde daye we caste awaye ouer boorde with our owne handes, the tacklyng of the shyppe. And forasmuche as neither the Sunne, ne yet the starres appered for the space of manye dayes, but the tempeste styl|l waxed more and more, euerye manne was in despayre, and looked for none other but deathe. And moreouer by reasō of this troublous sayling, they had eaten no meate, of a long space. Thā Paul standyng in the mydle amonge them, sayed: Syrs ye should before haue folo|wed my counsell, whan I gaue you warning, that ye should not leuse from the sea coaste of Candie. For yf ye hadde so doen, ye hadde escaped this daun|gier, and also this losse of goodes. But forasmuche as that nowe cannot be vn|doen againe that is paste, begynne yet at the laste to folowe my counsell, and to waxe wyse. Be of good chere, for not one of you shal peryshe. The shyp onelly shal be loste. This is no dreame, that I speake, but the Aungell of god, whō I serue and wurshyppe, stode by me this night and sayed: Paul be not afrailed, thou shalt not perishe here, but thou muste firste appeare before Ceasar, and not onely thou shalt escape safe, but God hath heard thy praiers, and geuē vn|to the all these, that are in shyp with the: wherfore I say, be of good chere. For I doubt not, but that it shal cum to passe, that god hath promised by his Aun|gell. And yf ye wyll knowe, howe we shall escape safe with our lyues, I wil tell you: we shalbe cast vp into a certayne Yland, & there shal we be saued, but not without shypwrecke.

[The texte.]

But whā the fowertēth night was cū, (as we wer sailyng in Adris, about mydnight) the shypmen demed that there appered some countrey vnto them: & sounded, & found it twen|ty •adoms. And when thei had go• a litle further they sounded againe, and found fiftene •adoms. Then fearing lest they shoulde haue fallen on some rocke they cast fower ankers out of the sterne, and wished for the day. As the shypmen were about to flie out of the ship (whan they had let downe the boate into the sea, vnder a colour as though they woulde haue cast ankers out of the foreshippe) Paul sayed vnto the vnder captaine & to the souldiers: except these abyde in the shyppe ye can not be safe. Then the souldiers cut of the rope of the boate and let it falle away.

And so whan the fourtenth nyght was cum well on, and we were saylyng in the sea, whiche was called Adriaticum, the mariners lokyng furth aboute myddel|night supposed that they saw lande. And beyng mynded to proue, whether that they might safely arryue thyther, they let downe a lyne with a plummet, whiche the shypmen call in y^e Greke toung *Bolis*, because it is cast down into the water to sounde: and they founde that it was twentye fadoms depe: than sayled we a litle farther, and they let downe againe the plummet and sounded, and founde that it was fiftene fadoms. And whan they perceiued, that it waxed shalower & shalower, fearing leste they should hytte vpon sharpe rockye places, they caste fower ankers out of the sterne, and wysshed for day, that they might certainly perceiue, what countrey it was, that appeared. Than y^e mariners, hauing smal hope to saue the shyppe, forasmuche as they perceyued that they were not farre from lande, they first thought to saue themselues, and for that cause, they lette downe a boate into the sea, feynyng and semblyng they went not aboute to con|ueigh them selues away, but pretending that they would lette down y^e ankers out of the foreparte of y^e shippe, because the tempest was great. But Paul per|ceyuyng what they entended, and knowyng that y^e mariners could not be mis|sed, but must nedes helpe to saue the reste that wer in the shyp, warned the vn|der captaine, sayyng: Except these men abyde in the shyppe, ye can not be saued. Whan the souldiers hearde this worde, they out with their swerdes, and cutte the ropes, that the boate hong by, and lette fall into the sea.

[The texte.] And whā the day began to appeare, Paule besought them al to take meate, saying: this is the fowertenth day, y^e ye haue taryed & cōtinued •asting, receiuing nothing at all. Wher|fore I praye you to take meate. For this (no doubt) is for your •elth: for there shal not an heate fal frō the head of any of you. And whan he had thus spokē, he toke bread & gaue thanks to God in presence of them all: & whan he had broken it, he begonne to eate. Thā were they al of good chere, and they also tooke meate: We wer altogether in the

shyppe, two hundred, thre score and syxtene soules. And whē they had eaten ynough, they lyghtelned the shyp, and cast out the wheate into the sea.

But whan the nyght by litle and litle vanyshed awaye, and day began to breake, Paul exhorted them all to eate sum meate, & sayde: It is now fower|tene dayes sence ye eate any thing, and ye are styll fasting, wherfore I woulde counceyl you to take summe sustenaunce: for it is for your health so to dooe, lest that whan ye haue escaped this tempest, ye bee in daunger for lacke of foode. For ye muste not thinke in your mynde, what shoulde we nede to eate, seeynge that we shall streyght wayes dye? For this wyll I promyse you, that not so|much as an heere of any of your heades shall peryshe. Whan Paule hadde thus sayde, he tooke breade in his handes, and gaue thankes to god in syghte of them all, and whan he had broken it, after the ensample of Iesus the lorde, than began he to eate. And the others beyng than sumwhat reuiued, and en|couraged,

Page lxxxviii

partely by Paules exhortacion, and partely by his ensample, began also to eate. We were in noumbre in the shyp, two hundred, threscore and syx|tene. Whan they had taken sustenaunce, they eased the shyp, that she myghte approche nere vnto the lande, and they cast out a great quantite of wheat, whiche they had brought out of Egypt towardes Italye. For Egipt had been of long continuaunce, a sure storer and furnysher of Rome, with wheate and o|ther grayne.

[The texte.] When it was daye, they knew not the land, but they spied a certaine hauē with a banke into the whiche they were mynded (if it were possible) to thrust in the ship. And whē they had taken vp the ankers, thei comitted themselues vnto the sea, & leused the rudder bouldes & hoyced vp the maine sayle to the winde, & drue to the land. And whā they chaunced on a place, which had the sea on both sides, they thrust in the ship. And the fore part stucke fast and moued not, but the dy•der parte brake with the violence of waues.

After y^t it was day they sawe lande, but they knew not what countrey it was. But thei perceiued, that it had a certaine creeke, by reason that the banke stret|ched furth on bothe sydes, into whiche creeke, they purposed, yf they possiblye might, to dryue the shyppe. And so they toke, vp the ankers, and committed thē selues to the sea, and leused withal the ioyntes of the sterne and the rudder, to y^e intent that they might vse them also at their pleasure and ease, to guide and to turne the ship whither they thought best. Then thei set vp y^e saile, and than thei turned also the crosse piece, wherupon the

sayle hangeth, to the wynde, and haluyng y^e wind with them, hastened toward y^e shore. But whan they could not ge^o into the creeke as they had purposed, but by violence of the wyndes wer driuē into a place y^e hong a great way into the sea, there they pytched in the ship. And y^e fore part of the shyp being fastened in the ground, which was there shalowe, stooode stiffe, and the hinder part leused asunder by violence of the waues. And than was there none other remedy, but that euery man should shift for himself, and swimme furth.

[The texte.] ¶ And the souldiers counsel was to kil the prisoners, lest any of them whan he had swim|med out, should runne away. But the vnder captaine, wylling to saue Paule kepte them from their purpose, and commaunded that they which could swymme, should cast them|selues first in to the sea, and scape to land. And the oth^o he commaunded to go, some on boordes & some on broken pieces of the ship. And so it came to passe, that they escaped all safe to lande.

Than the souldiers thoughte it best to kyll the presoners, leste that any of thē whan he had swummed furth to lande, should happen to runne awaye, but the captaine was against this cruel & vnmerciful counsel, beyng desyrous to saue Paul, forasmuch as by his meane, they all had bene preserued. And lest that alny one should perishe, he commaunded, y^e suche as coulde swymme wel, should first leape into the sea and swymme to lande. And they that could not swimme, should partly take boordes and lye on them, and partly help themselues with other instrumentes of the shyppe, and so to escape to lande. By this meane at y^e last it came to passe, that euery one came safe to lande.

Page [unnumbered]

The .xxviii. Chapter.

[The texte.] And whan they were escaped, than they knewe that the Yle was called Melite. And the straungers shewed vs no litle kyndenesse, for they kyndled a fyer, and receyued vs euery^o one, because of the present rayne, and because of the colde. And whan Paul had gathered a boundell of stickes, and layed them on the fier, there came a vyper out of the heate, and caught him by the hande. When the straungers sawe the beast hang on his hande, they sayed amonge themselues: no doubt this man is a murtherer. Whome (thoughe he haue escaped the sea) yet vengeaunce suffereth not to lyue. And he shooke of the vyper into the tyer, and felt no harme Howbeit they awayted whan he shoulde haue swolue▪ or fallen downe dead sodaynly. But after they had

looked a great whyle, and saw no harme cum to him, they chaunged their myndes, and sayed that he was a God.

ANd whan they wer gotten on land, they knew not what Yland it was, but afterwarde they enquired of the inhabitours, and heard that it was called Melite. Thesame Melite is situate & lyeth betwene Epirus and Italy, towarde the northe parte of Sicile. Than the people therof pietying our myschaunce, entertayned vs very gentilly. For they made a great fier for vs, & brought vs al together to it, beyng sore handled, what with meate and what with cold.* And whan Paule had gathered a great boundel of stickes, and had cast them on the fyer, a vyper, whiche before was euen styffe for colde, and laye hydden there, beyng stiered vp with the heate, crept forth, & stynged the hande of Paul. But the inhabitauntes of Melite seeyng this venemous beast hanglyng by the styng at the hande of Paule, sayde: vndoubtedly it must nedes bee true y^t this felowe is sum murderer: whiche though he haue escaped y^e daungier of the sea being cast vp by tempest, yet the vengeaunce of god suffereth not him to remayne on lyue. But as soone as Paul perceyued the vyper styng him, he cast her of into the fier, and had no hurte at all. But the people that looked on him, supposed it would cum to passe that y^e poison would get through y^e vaines and that his body would strayght waye burne and swell, or that he woulde so|daynly fall downe dead, the strength of the poyson Percyng furthwyth to the heart. And whan they had marked a greate whyle to see what woulde becom of Paule, and sawe that he had no hurte by the stynging of the vyper, with like lyghtnesse they eftfores chaunged their mynde, and saied that he was a God. For the inhabitours of Melite had not yet hearde the fame of Iesus, whiche gaue this to al them that professed his name, that no strength of poyson, wer it neuer so extreme or deadly, myght hurt them.

In the same quarters wer landes of the chief man of y^e Yle (whose name was Publius) which receyued vs, & lodged vs thre dayes courteously. And it fortuneth that y^e father of this Publius, lay sycke of a feuer, & a blouddye ••ix. To whō Paul entred in & prayed, & laye his handes on him & healed him. So, whan this was doen, others also whiche had diseases in the Yle, came & wer healed: which also did vs great honour. And whā we de|parted they laded vs with suche thynges as were necessary.

And nere besydes the shore where we arryued, laye a lordshippe belonging to the chief man of the Yle, named Publius, who receyued vs into his house, and for the space of thre dayes, entertayned vs very gentilly. The same tyme Publius father was sicke of an agewe, and of a blouddye flixe, so sore, that he keppe his bedde. This Paule hauyng in mynde the commaundement of his

mayster▪ came in to the dyseased person, and whan he had made hys prayers to God, he layed his handes on hym, and healed hym. Whiche thyng after it was bruted abrode ouer all the land, others lykewyse that wer sycke, came vn|to Paule, and were healed. Wherefore they, as long as we continued there

shewed vs muche gentilnes, and whan we made readye our selues to departe, they brought into our shyppe all maner necessities.

[The texte.] After three monethes, we departed in a shyp of Alexādria, which had wintred in the yle, whose badge was Castor & Pollur. And whā we came to Syracuse, we taried there thre daies. And frō thence we fette a coumpace, & came to Rhegium. And one daye after, the south wind blew, & we came the nexte day to Puteoli: where we founde brethren & were desired to cary w^t thē seuen dayes, & so came we to Rome. And frō thence whā the brethrē heard of vs, thei came to mete vs at Appii forum, & at the three rauernes. Whā Paul saw thē, he thanked God, & wexed bolde. And whā we came to Rome, y[•] vnder capitayne delyuered the priesoners to the chiefe capitayne of the host: but Paul was suffered to dwell by hym selfe with a souldier that kept hym.

And so whā we had continued three monethes in the Ylande, we gotte an other shyp of Alexandria, that al the winter had harboured in Melite. The baner of it had paynted on it Castor and Pollux, for theyr badge: whome the Grecians doe call *Dioscuros*, and suppose that they prosper those y^e sayle on the sea, whan they appeare sitting ioynntlye together, the one by the other on the crosse pyece, whereunto the sayle is fastened. Whan we had entred into the shippe, we leu|sed from Melite. And after y^t we arriued at Syracuse, a citie of Sicilie harde vpon the sea, we taryed there three dayes. Than leused we from Syracuse, & shoring about by the coastes of Sicilie we came to Rhegium, a citie in y^e bor|ders of Italy, situate and liyng wythin y^e territory, that belongeth to the Brultians. From thence is but a smale iourney to Sicilie. For on that syde bothe Sicilie and Italy sumtime ioyned together, vntyll suche tyme that the vyollence of the sea dyuyded the one countrey from the other, breakyng in betwyxte them no more but a myle & an halfe, for which cause the Greciās called it Rhe|gium. From thence a day after, it chaunced vs to haue a good wynde, that is to saye a sowthwinde, & so we sailed to a toune called Puteoli. Where we mette with christen men which desired vs to tary there with them for a certain space. Wherefore we satisfied their request, and remayned there seuen dayes, & thence we wente streyght to Rome. And forasmuch as the brethren, that wer at Rome had heard that we wer cummyng thyther (for the name of Paul was very

wel known among al the christen men, that were than at Rome, by reason that he had wrytten afore y^e time, an epistle vnto them) certayne of them came forth of the cite to a place that is there called *Appii forum*, and to a certain place, called y^e three rauernes, to mete vs. And whan Paul sawe thē, he was muche coumfor|ted, perceiuyng y^t there also were sum, that hertily fauoured the gospel: and ge|uyng god thanks, he toke a bolde hert with him, and hoped wel. And whan we were cum to Rome, the vnder captaine deliuered the others that wer in bōdes, vnto the chiefe captayne of the army there. But Paul had libertie to abid and remayne at his libertie, sauynge onely that he had one souldier to kepe him.

[The texte.] And after three dayes, Paul called y^r chiefe of the Iewes together. And whan they were come, he sayd vnto thē: Men & brethren, though I haue cōmitted nothing agaynst y^r peo|ple or lawes of y^e Elders: yet was I deliuered prisoner frō Ierusalē, into the handes of the Romaines. Which whē they had examined me, would haue let me goe because there was no cause of death in me. But whā the Iewes spake contrarye, I was constrained to appeale vnto Cesar, not because I haue ought to accuse my people of. For this cause haue I called for you, euē to see you, & to speke with you? because that for the hope of Israell I am bounde with this theyne.

And forasmuche as he was brought to Rome in bandes wyth others lest any^o of the Iewes shoulde suppose that he was thus serued for sum trespace after

Page [unnumbered]

the thyrde day, he called together all the heades of the Iewes y^e were abydyng at Rome, and spake vnto them in this wyse.

Brethren (sayeth he) whereas I haue commytted nothyng agaynste my coun|treymen, or els against the tradicions of our forefathers, beyng cast in bandes at Hierusalem, I was deliuered into the handes of y^e Romaines, who brought me into Cesarea before the president Felix, afterwardes before Festus. Which after they had examyned my matter, would haue quitte me for asmuche as, euē as they themselues graunted, they founde nothyng in me worthy death. But whan y^e Iewes maliciously renoūced and cried agaynste me, I was compelled to appeale to Cesar: not because that I am offended wyth my countreymen for this matter, or y^t I intende in lyke maner to accuse them of anye thyng before Cesar, and so to encrease y^e hatred that he beareth agaynst them, but to defende myne owne innocencie. For I wyshe well to all men, that w^t a pure herte wur|shyp god, accordyng to the lawe of

my countrey. And for this cause, bearynge such good affeccion and zeles towardes you, & yet by reason of these bandes belyng in suche case y^e I myght not come vnto you to visite you, I willed you to be sent for, that with the syght of you and cōmunicacion withal, I myghte be somewhat the more cōforted. And why do the Israelites so earnestly wurshippe god, despising the Idolles of the Gentiles, but because they trust at the fynall resurrection to be rewarded for theyr good dedes? And for this hope, which all my countreymenne, as well as I are in, am I nowe thus bounde, as ye see, in cheynes. And other fault can not they laye vnto my charge.

[The texte.] And they saied vnto him: we neither receyued letters out of lewry pertaining vnto the, neyther any of the brethren that came, shewed or spake any harme of the. But we wyll heare of the what thou thinkest. For as concernyng this secte, we know y^e euery where it is spoken against. And when they had appoynted hym a daye, there came many to him in his lodgyng. To whō he expounded & testified the kyngdome of god, & preached vnto thē of Iesus, both out of the law of Moises, & out of y^e prophetes, euen frō morning to night. And some beleued the thinges whiche were spoken, and some beleued not.

Unto this the chiefe of the Iewes aunswered in this wyse: Where as thou purgest thy self vnto vs, as though some man had accused the, be thou assured that no man hath so much as wrytten a letter vnto vs frō lewrye concernyng any hurte done of thy parte, neyther hath anye man come from thence hyther and spoken any hurte of the. Yet are we desyrous to heare thy mynde, euen of thyne owne mouth. For as cōcernyng this newe secte of Iesus of Nazareth whiche arose to lyfe agayne, assured we are that euery man constauntly cryeth out agaynst it, as a vaine thyng. Thou shalt therefore do vs a good pleasure yf thou enstruct vs certaynlye what thy mynde is therein. Which thyng whan Paule had aunswered he woulde gladlye do, vpon the daye appoynted, the Iewes resorted vnto hym agayne in hys ynne where he taryed, mo then hadde cūmen vnto hym before, vnto whom he expounded the doctrine of the ghospel, witnessyng that the kyngdome of God was than come, and y^e Messias ought no longer to be loked for, forasmuche as Iesus of Nazareth was he: and that he proued by the figures of Moises law, and the foresaiynges of the prophetes euydently expressyng, that whatsoeuer was shadowed in the lawe, and spoken of before by Moyses and the prophetes, was playnly and wholly fulfilled in Iesus of Nazareth.

Whan Paul had very largely spoken of these matters, from mornyng vntyll euenyng, sum of the Iewes beleued the woordes of Paul, sum beleued not.

[The texte.]

And when they agreed not among themselves, they departed, after y^e Paul had spoken one word: wel spake the holy goste by Esay the prophete vnto our fathers, saying: Goe vnto this people, & say: with your eares shall you heare, & shall not vnderstande: & with your eyes shall ye see, and not perceiue. For the hert of this people is waxed grosse, & with their eares haue they had no lust to heare, & their eyes, haue they closed, lest they should see w^t their eyes, & heare with their eares, and vnderstande with their hertes, & shoulde be conuerted, & I should heale thē. Be it knowen therefore vnto you, that this saluacion of God is sent to the Gentiles, & they shall heare it. And whan he sayd these wordes, the Iewes departed from hym, & had great disputacions among themselves. And Paule dwelte two yeres full in his lodgeyng, & receyued all that came in vnto hym. Preaching the kyngdom of God, & teaching those thynges whiche concerne the Lorde Iesus with al confidence, no man forbyddyng him.

And whan they were at variaunce among themselves, they began to departe, after Paul had once added vnto his long sermon, a woorde or twoo wherein he reproveth their hardenesse of belefe, whiche coulde not finde in their hertes to beleue so manyfest testimonies of the lawe and prophetes beyng playnely fulfilled in Iesus. The holy ghoste, sayd he, hath well prophecied of you by the prophete Esai, speakyng vnto our forefathers, whos^e stubberne mysbelefe you resemble. Goe, sayd he, vnto this people, and saye vnto them: With eares ye shall heare, & not vnderstande: and with eyes shall ye see, and not perceyue. For the herte of this people is waxed grosse, and they haue hadde wyth their eares no lust to heare, and their eyes haue they closed, lest they should see, and heare with their eares, and perceyue with their herte, and should be conuerted, that I myght heale them. Wherefore be you well assured, y^t this health, whiche is offered vnto you of God by Iesus, shall be caried vnto the Gentyles, for asmuche as you doe reiecte it. For he reiecteth it, that beleueth it not, neyther is any man apte to receyue this fauour, that beleueth not the gospell. Unto you firste is the gyfte of god declared. For so the lorde commaunded: And ye ought chiefly to haue beleued, whiche professed the law and the prophetes, but ye kepe your eyes closed, & shut vp agaynst all these thynges, your eares stopped, and a hert hardened, styll gaynesaying the euident light of the truth of the ghospell. But the Gentiles, whiche neyther knowe God, nor haue the lawe or prophetes, shall turne from their wourshyppynge of idols, and through fayth shall obtayne this fauoure of God which ye refuse, beeing frely profered vnto you. Whan Paule had spoken these wordes, the Iewes departed from hym, beyng at great disputaciō among themselves. And so continued he by y^e space of two yeres in the house that he had hyred, ientylly receyuing al mē that came to him, whether they were Iewes, or vncircumcised, preachyng vnto them the kyngdome of god, and teaching with all boldenesse the doctrine of the gospell, no mā forbidding or letting

him, alleging prophecies, which were many yeres sence spoken of Iesus:
conferryng his dedes, woordes & promyses thereunto.

¶The ende of the first Tome of the Paraphrasis.

Printed at London by Edwarde Whitchurche. *Cum priuilegio Regali Ad
Imprimendum solum.*